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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from vol. xvii, p. 380.)

MISSION AMONG THE CHEROKEES.

IN turning to the exertions of the Board, among the aborigines of our western wilderness, there is much to excite gratitude for the past, to inspire hope for the future, and to impel forward in an enterprise, which has received signal tokens of the divine approbation. It is now the universally admitted duty of American Christians to send the knowledge of Christianity to the scattered tribes within our own borders. The missions already undertaken among them by this Board, have obtained favor with the government of the United States, with the Christian community, and with the people, for whose benefit they were primarily intended. Perseverance, an attentive observation of Providence, an unshaken reliance on the power and promises of God, and a careful eye to every practicable improvement in the system of operations, will not fail of the most desirable success and the most glorious reward.

In the course of the past year, the mission among the Cherokees has been strengthened by the arrival of the Rev. William Potter, and Dr. Elizur Butler, who have entered with zeal and activity into the labors of their brethren. Mr. Potter was ordained to the holy work of an evangelist, soon after the last annual meeting of the Board, by the association of ministers in Windham county, Con., under whose auspices he had been previously licensed to preach. Dr. Butler completed his medical education in Connecticut, not long before he entered upon the work, in which he is now employed. Both had been recently married to persons, who, as well as themselves, had for some time looked forward with pleasure to the commencement of these benevolent labors. They set out on their journey about the first of November, and reached Brainerd the 10th of January. Nothing of importance befel them, other than the ordinary occurrences of travelling at an unpleasant season of the year.

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*Station of Brainerd.*

The various operations at Brainerd have been carried forward, as the health of the missionaries, and the resources at their disposal, gave the ability. The school has continued, with as little variation, in regard to numbers, as could reasonably be expected. In the beginning of last month, there were 87 Cherokee children, 57 boys, and 30 girls, actually in the school, beside the children belonging to the mission families. There were also 15 Cherokee children belonging to the school, who were then absent, for various causes. The pupils had regularly proceeded in their studies, passed the stated examinations with credit, and were advancing to maturity with all those incitements to industry and virtue, which belong to a Christian and civilized country. More assistants to carry on the business of education, in its various branches, to the best advantage, were urgently needed; particularly a young person of each sex, possessing vigorous health, good judgment, and a love for the work, to be employed in the superintendence of the children, when out of school. This want, it is hoped, the Committee may hereafter be able to supply. These children, collected from the wilderness, and placed under the direction of Christian benevolence, are indeed a precious deposit. Every thing should be done for their improvement, which can possibly be effected. Soon they will be mingling with their countrymen, and imparting their acquired character to others, and they to others still, in a wider, and still wider range. No time is to be lost. The principal difficulty lies in selecting the best agents, which our Christian community is able to supply, for this labor of love. But if the Board, and its friends in every part of the country, look to Him who has the resources of the universe at his disposal, there is reason to believe that He will provide such instruments, as will be acknowledged and honored by himself, in the communication of his mercy.

Among the events, which particularly concern the school, it is to be noticed with gratitude, that several of the boys were

uncommonly serious, at the date of the last intelligence; and that there was a general disposition to listen to religious instruction. A considerable number of boys and girls had been selected to be supported as beneficiaries, and had received names prescribed by their patrons. The little Osage captives, concerning whom the sympathy of many has been excited, were taken from the mission in the summer of 1820, by order of the government, to be restored to their tribe with other captives, as one mean of preserving peace between the Osages and the Cherokees of the Arkansaw. The negotiation failed however; and the little girl, removed so many hundred miles, amidst the damps and exhalations of autumn, sickened and died, not far from the mission established by the Board on the Arkansaw. In the hours of sickness and languishing, she exemplified the sweetest submission; repeating the hymns, which she had learned at Brainerd; and, it is probably not too much to hope, that out of the mouth of this babe, the Savior may have perfected praise.

A great part of the labors of the year at Brainerd have been expended upon the erection of mills, which are of particular importance, not only to the comfort of the missionaries, but to the progress of civilization among the natives. The saw-mill commenced working about the last of November, and the grist-mill some months afterwards. They both promise well; and it is hoped they may become a source of profit to the mission. The foundation of the saw-mill, however, is found to be insecure, notwithstanding great caution was used by a very experienced mill-wright; and, in consequence of his disappointment, a considerable additional expense must be incurred. It does not appear, that much has been done in reference to other buildings. The house for the accommodation of female pupils is still unfinished. It was commenced at the suggestion of the President of the United States, when he visited Brainerd, the cost to be defrayed by government; but various impediments have retarded the building, the agent not having had funds at his disposal, and the remittances from the Treasurer of the Board not having been adequate to the other expenses of the mission.

[The Report then goes on to state, that the "agricultural department has not yielded that profit, which was hoped and expected from it." The difficulty lies in several causes, the multiplicity of cares, the erection of buildings, the want of more assistant missionaries, &c. Some details of the farming business

are then given from the journal, which are published in the Herald for November, p. 338.]

In accomplishing the original design of the Committee, as well as with a view to relieve the brethren at the present exigency, two assistant missionaries, one from Vermont and the other from Ohio, have been directed to join the mission at Brainerd, and are now probably on their way thither. They have small families, and are strongly recommended as qualified to discharge the various duties, which will there devolve upon them. Should they arrive in safety, it is probable that one will assist Mr. Hall at Taloney.

During the year past there has been much sickness among the members of the mission families. Few have escaped; the greater part have suffered severely. Yet it should be mentioned with gratitude, that no adult connected with the mission has been removed by death, and that the children of the school have been remarkably healthy. The very arduous labors of all, but especially of the females, have doubtless produced much of the sickness, which they have endured. The Committee sincerely regret that so heavy a burden has fallen upon those public-spirited and devoted females, who have addicted themselves to this service of the saints. They have well nigh sunk under the various and distressing weight of care, which has continually rested upon them. As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils between the hours of school. Some estimate of the labor performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than fifty boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls. A worthy matron, who gratuitously spent three months in the labors of the mission family, writes as follows concerning them: "When we take into consideration, the attention which the sick required, the reception of company, cleaning of house, making of candles and soap, &c. I am astonished that so much could have been performed. It would be much for the cause, if some pious woman, a good manager, and in good health, could be sent to superintend the kitchen, and the mission table. O may no thoughtless, useless, inexperienced female ever add to the burden of the dear sisters at Brainerd."



Though the visiting Committee could not conveniently attend the examination of the schools, and inspect the concerns of the mission, as would have been desirable, yet a considerable number of gentlemen of intelligence and respectability, both clergymen and laymen, in the course of every year, travel some distance out of their way to witness the moral process, which is here going on. The opinion formed by men of candor and benevolence has uniformly been, as your Committee have good reason to believe, highly favorable to the design here developed, and to the manner and spirit, in which this design is carried into execution.

#### *Station of Taloney.*

Mr. Hall has had the sole charge of the school and domestic concerns of this station, since his removal thither in May, 1820. During the winter months, the average attendance of pupils was from 20 to 25. As the spring opened, the number increased; but the ill health of Mr. Hall and his wife was so frequent, and the difficulty of procuring hired labor so great, that the school suffered not a little embarrassment. It is greatly to be desired, that a faithful and laborious farmer should reside with the teacher, at each station where a local school is established. The farmer should be qualified to take the place of the teacher, in case any exigency should require it. With ordinary industry, food could easily be obtained for two small families from the produce of the farm, and the pasturage of the neighboring woods. Mr. Hall has four acres of cleared land, of which three are planted with corn. He keeps four cows, and has an excellent garden of culinary vegetables.

Many of the natives have been inclined to meet on the Sabbath for religious instruction, whenever Mr. Hall has been well enough to read the Scriptures, converse upon them, and lead in prayer. If ill health prevented these customary exercises, it appeared to excite deep regret, in the minds of those who commonly attended. But perhaps by no circumstance was the introduction of Christianity into a heathen neighborhood, more marked in its effects, than by the change which it produced in the observation of Christmas. It may seem a solecism to speak of Christmas, as observed in a heathen neighborhood; but though a solecism in words, it is not inconsistent with the fact. The American Aborigines extensively, even those of them who know not that there is such a thing as sin, or salvation, or that such a person as Jesus Christ ever appeared in the world, have learned by the pernicious examples of straggling whites, that there is a season,

somewhere about the winter solstice, devoted to feasting, sports, brutal drunkenness, and quarrelling.

But to return from this short digression: Mr. Hall had given notice, that there would be a meeting for religious worship on Christmas at the school house. More than a hundred Cherokees assembled, and many Africans. "The transactions of this season were more interesting to us," says Mr. Hall, "because last Christmas every man in the neighborhood was drunken: and many of them continued so for nearly a week. Now there was not one about our house, who did not conduct with propriety, except a white man." After meeting, about thirty Cherokees took supper with us. Although there is not a soul here who gives evidence of being converted to God; yet I think there is a very visible improvement in the conduct of all classes, and I trust that God will ere long display his mighty power.

[The school at Chatooga was suspended for want of a school house, and an instructor.]

#### *Station of Creekpath.*

The very favorable prospects, with which a school was established at this place, and the glad sounds of the Gospel began to be proclaimed, still continue. A little church has been formed; the saving operations of the Divine Spirit appear to have been experienced, and several late accounts unite in declaring, that the hopeful converts walk together in love, and enjoy the favor of God. Among the most remarkable displays of divine grace, which the history of missions furnishes, is to be reckoned the hopeful conversion of Mr. John Brown and so many members of his family. Five years ago, not an individual of this family knew any thing of the Gospel. In the heart of a heathen country, most of them knew nothing of the language, in which alone it seemed possible that they should hear the Gospel; and the father was obstinately bent on removing several hundred miles into the wilderness beyond the Mississippi. Yet, at this day, behold both parents, two sons, three daughters, and a son's wife,—eight in the whole,—apparently the children of God, and heirs of immortality. In the first instance, Catharine, a favorite child, in the bloom of youth, is sent to an infant school, in an infant mission, at her own importunity, to acquire the rudiments of an education. While there, it pleased the Sovereign Dispenser of spiritual favors to impress upon her mind the importance of religious truth, and to open her heart to the reception of the Gospel. Two years

afterwards a younger brother comes to the school, and is religiously affected in consequence of the faithful exhortations of the sister. They visit the paternal home together; and the worship of God is commenced where heathenism had reigned without a rival. The parents begin to awake, and to inquire; salvation is proclaimed by the missionaries; and the result has been stated. Well may it be said, "Salvation has come to this house." Well may we exclaim, if such are the triumphs of the cross, let its heralds be sent to every heathen neighborhood upon the face of the globe.

In October last the chiefs at Creekpath wrote a letter to the missionaries at Brainerd, expressing their thanks for the school, which had then been in operation about six months, and bearing testimony to the fidelity of Mr. Butrick, during his residence among them.

Soon after Mr. Potter's arrival at Brainerd, he was assigned to take the oversight of the little church at Creekpath, and to superintend the school. He immediately went thither, and Mrs. Potter joined him in March. Catharine Brown has assiduously attended to the duties of an instructress of the female pupils; thus freely imparting to others what she had freely received from the Christian community. The little flock was anxiously expecting to be refreshed by the affectionate counsels and paternal benediction of Dr. Worcester, as he passed at no great distance, on his way from Huntsville to Brainerd; but his strength was too much exhausted to admit of any deviation from the most direct course. Brainerd he greatly desired to reach. There it seemed proper to Infinite Wisdom, that his remains should be deposited. There it will long be remembered, that a holy man, on an errand of mercy to the forsaken and the lost, having invoked upon the lambs of the flock the care of the great Shepherd, encouraged faithful laborers in their work, and borne his dying testimony to the excellence and glory of the missionary cause, committed his departing spirit to his Savior and his God.

In looking at the general results of the mission among the Cherokees, the Committee would gratefully advert to the progress, which these people are now evidently making in civilization; a progress, which bears a true proportion to their knowledge of the Gospel. In the autumn of last year they resolved, in a national council, that if parents placed their children in the schools of the mission, they should not be taken away, till they had obtained a good common education. The council also took measures to encourage the learning of mechanical trades, by promising a set of

tools, at the public expense, to apprentices who should have learned trades, and were ready to commence business for themselves. And what evinces a greater advance still, the country has lately been divided into eight districts, in each of which a court-house is to be erected by the people, where justice is to be administered by persons designated to that office. One of these new court houses is already erected within 11 miles of Brainerd, and is now used for public worship.

From a part of the journal written about two months ago, we select the following passage, as illustrative of the advances making in domestic economy, and the comforts of life. "When we are riding in different parts of the nation, we often think how it would animate and encourage thousands of Christians to see the pleasant families we pass and visit;—to behold the marks of their industry, within doors and without;—their fields of corn and droves of cattle and swine;—and, above all, to hear these dear people converse on the subject of redeeming love, some of them giving delightful evidence of growth in grace, and others desiring to be instructed in the way of eternal life."

[The following tribute is paid to the memory of Mrs. Gambold.]

The excellent Moravian missionary, Mr. Gambold, having been strengthened by the arrival of a fellow-laborer from North Carolina, has removed to a new station at a place called Ooghgeology, where his labors have been remarkably blessed. In the course of last winter he experienced a severe bereavement in the death of Mrs. Gambold, who, for sixteen years, had exhibited a most admirable example of the true missionary character. She left refined society, and a state of competence, or even independence, to labor with unremitting assiduity in the wilderness, for the benefit of the heathen. By the variety of her useful acquirements, she commanded the respect of all who knew her; and by the amiableness of her deportment, and the disinterestedness of her services, she conciliated the affections of an untutored people. She exhibited the kindness of a mother to the missionaries sent by this Board; and it would be ungrateful not to render this passing tribute to her memory. But she looked above human approbation; her heart was fixed upon her Savior; and beyond a doubt, no sacrifices made for him will remain unnoticed or unrewarded.

Beside the regular preaching at Brainerd and Creekpath, the missionaries preach, at stated intervals, in several other neighborhoods;—at the house of Mr. Hicks once in four weeks; at the new court-house above;



mentioned oftener; and, in other parts of the nation, as opportunity is afforded. Mr. Butrick having returned from preaching at the court-house on the 15th of July last, the following entry was made in the journal: "Most of the people were present, and gave very good attention. The principal chief of that district told brother Butrick that his people had got whiskey among them. He had told them they must leave their drinking, and be prepared to attend meeting on the Sabbath. It appeared that most of them had done so; but as some did not attend meeting, it was feared the effects of the whiskey had detained them. The chief said, that he thought it good to keep the Sabbath; and when he could have no preaching, he invited the people to meet at his house, and sing the hymns the missionaries had brought with them. It is supposed, that not a person in the assembly, except the preacher and the interpreter, could understand English."

[The account of the Cherokee mission is closed by other notices concerning the spread of knowledge on religious subjects; and by a brief statement respecting the temporal concerns of the establishment, which need not be inserted here, as they have been published more at large from the journals.]

#### MISSION AMONG THE CHOCTAWS.

It was mentioned in the last Report that Mr. Joel Wood and his wife, on their way to Elliot, as assistant missionaries, were detained by sickness, at a little distance from the Walnut Hills. After suffering extremely from pain and weariness, and being repeatedly brought near the grave, they were so far restored, as to resume their journey in September; and were enabled to reach Elliot, on the 24th of that month, having been detained about twelve weeks. They have rendered valuable services to the mission, though Mr. Wood has experienced several relapses; and has thus been obliged occasionally to suspend his labors.

In December the Rev. Alfred Wright joined the mission, having been longer in making his circuitous journey, than was expected. His arrival was a very timely relief to Mr. Kingsbury, who had so long stood alone as an authorized spiritual teacher, with his mind exposed to great perplexity by the immense variety of secular concerns, which belong to the rising establishments here in operation. After the assignment of Mr. Byington to Elliot, it was thought best that Mr. Wright should reside at the other station with Mr. Kingsbury, who is necessarily much absent, on

journies to promote the general interests of the mission.

The reinforcement which set out from Goshen, Mass. just before the last annual meeting, designed to strengthen both the stations among the Choctaws, proceeded on the rout prescribed as far as Pittsburgh. Beside Messrs. Smith, Cushman, and Bardwell, and their families, of Goshen, and Mr. Hooper, of Berwick, Me. the company was increased by the accession of Miss Frisselle, of Peru, Mass. and Miss Thatcher, of Luzerne county, Penn. young women of approved character and qualifications, who had offered their services as teachers, superintendants of domestic economy, or to be employed in any department where their labors should be most needed. Mr. Cyrus Byington, of Stockbridge, who had completed his theological studies at Andover in September 1819, and had, for several years considered himself as devoted to the work of missions under the direction of this Board, and who had been sent forth as an agent to make known the claims of the heathen, and collect donations for their relief, was requested to accompany this large family, for several hundred miles at least; and, if his aid should be needed, to proceed with them to Elliot. It was supposed he might add much to the comfort and expedition of the journey, and obtain considerable donations for the mission, by frequently going in advance of the company, making provision for their reception at the principal towns, and preaching at places, where previous appointments could conveniently be made. All this and more he was enabled to do, with great cheerfulness and alacrity; and his presence seemed so necessary, that he thought not of stopping, till his feet should stand on missionary ground.

The Committee had directed, that these brethren should perform their journey by land, passing near Pittsburgh, Lexington, and Nashville, and crossing the Tennessee at the foot of the Muscle Shoals. When they arrived at Pittsburgh, however, having experienced the inconveniences of a long journey in waggons, and being strongly urged by friends to alter their plan, they concluded to pass down the Ohio and the Mississippi, in one of those large flat-bottomed boats called *arks*, great numbers of which annually descend these rivers. Neither they, nor their advisers, were at all aware of the difficulties, and expense of a winter's journey from the Walnut Hills to Elliot. Though they left the prescribed course from the best motives, and for reasons which appeared valid, the alteration proved a most serious delay to them. Had they continued in waggons, with ordinary diligence and success, they might have reached one of the stations in

December; whereas, in fact, they did not land at the Walnut Hills till the 27th of January; and to find means of conveyance thence to the places of their future labor, was much the most arduous part of their undertaking. By coming down the rivers, however, they had obtained many donations in money, and more in various articles of agricultural produce and domestic manufacture, for the use of the mission. The zeal of many friends of missions had been excited; much missionary information had been communicated; and a remarkable kindness and willingness to aid the good work, had been manifested by clergymen, and private members of the churches, through all the inhabited parts of the route. On arriving at the Walnut Hills, it was found necessary to divide the company, and convey different members of it to the places of their destination, by different ways. Mr. Cushman and his family, with Mr. Hooper, passed through the wilderness in a waggon, leaving Elliot on the left, and reaching the new station March 3d, after a journey of 18 days. Mr. Smith with his family, and Miss Thacher, proceeded up the Yazoo in a batteau, aided by Mr. Dyer, who had been sent down to meet them. This family had buried the youngest child at Bedford, Penn. and was now called to a severer trial. The eldest son, a promising boy of fifteen, assisted at the oar, in the beginning of the toilsome voyage. After three weeks he was taken ill, and neither the prayers, nor the grief, of his parents, could save him from an early grave, on the banks of an unfrequented river, far from any human habitation. After struggling against the current for six weeks, the females taking their turn at the helm, and Mr. Smith having been once remarkably preserved from drowning, they arrived at Elliot on the 20th of March, where it may readily be imagined, they were received with peculiar joy. Mr. Byington, hearing of Dr. Worcester's expected arrival at Natchez, proceeded down the Mississippi to that place, where he was usefully employed for a few days in obtaining donations to the Indian missions; and whence he accompanied his revered friend and father, with true filial sedulity and kindness, in his wearisome journey through the Choctaw wilderness. Mr. Bardwell remained at the Walnut Hills to take charge of the property of the Board, which, to a large amount in donations and purchases, was deposited there, waiting for the means of conveyance up the Yazoo. As the season advanced, however, before the expected opportunity arrived, it became dangerous to pass up the river; and Mr. Bardwell having secured the remaining property in the best manner he was able, set out with

his family and Miss Frisselle by land. They travelled on horseback, and reached Elliot on the 14th of May, eight months after leaving Gosben.

This accession of strength, although so unexpectedly delayed, has already been of great service to the mission. Mr. Byington bears the most decided testimony to the excellent spirit and temper, which prevailed among the members of this large family, during the slow and tedious passage by land and water. Mr. Kingsbury is highly gratified with the aid, derived to the establishment under his particular and immediate superintendence. During the severity of their trials, Mr. Smith and his family bore the chastisements of their Heavenly Father, with exemplary resignation, confidence and hope: and devoted themselves with renewed zeal to the self-denying labors of their high vocation. While writing these paragraphs, intelligence has arrived, that Mr. Cushman has also been called to mourning. Within less than a month his eldest son was followed to the tomb by his youngest; both having fallen victims to the bilious fever, which is the common disease of that climate during the months of summer and autumn.

#### *Station of Elliot.*

In the preceding narrative it has appeared, that strength has been added to this station, by the arrival of new assistants. It has pleased the Sovereign Disposer of events, however, to weaken the mission by the removal of an excellent and very valuable member. Mr. Fisk died on the 19th of September, after suffering more than a fortnight from a violent and distressing fever. He was calm and collected in view of death, and had not a wish to live, except for the sake of doing good. Rarely has there been so useful an exhibition of missionary zeal, prudence, mildness, and persevering industry, harmoniously blended in one person. In consequence of his uncommon maturity of judgment, gravity and universal benevolence, Mr. Fisk was early chosen a deacon of the church in Holden, Mass. where he belonged. By his industry, and skill as a mechanic, he soon found himself in very eligible worldly circumstances. But the world had no charms for him, when put in competition with the cause of Christ. He made a cheerful offering of himself, and of all that he had, to the work of evangelizing the heathen. Though possessed of good mental endowments, and capable of teaching school, he shrunk not from continual bodily labor as a blacksmith. In this employment, he promised great usefulness to the mission and the natives, having taken two boys as



apprentices, and being himself a specimen of vigorous industry. In the year, which he spent at Elliot, he not only performed the smith work of the station, which was a great saving of money, but his labor for the natives and the government, brought more than two hundred dollars into the Treasury of the mission. But no excellence of character can secure from death. This good man, after giving proof of sincerity in his Maker's cause, and showing what can be done by a willing mind under the direction of Christian benevolence, was removed from care and toil, to a better country.

As the establishment on the Ook-tib-be-ha peculiarly needed the presence of the superintendent, Mr. Kingsbury removed his family thither about the middle of November. Dr. Pride had been previously assigned to the same station; and Mr. Wright came to reside there also, after the division of labors and duties had been fixed in the presence of Dr. Worcester.

The school at Elliot has continued to flourish, though its indefatigable teacher, Mr. Williams, was obliged by ill health to suspend his labors, early in the spring. It is now in charge of Mr. Wood. When the annual Report was furnished to the Department of War last December, the number of children in the school was 74, and six others were considered as belonging to it, being temporally absent on a visit to their homes. Three quarters of the whole number were males. All board in the mission family, and are entirely under the control and superintendence of the missionaries. Fifty of the children could speak no English when they joined the school. Several can now speak our language fluently; and others can read it correctly, and will soon acquire the spoken language. Of the sixty-five, who began with the alphabet, twenty-eight, at the date of the Report, could read with facility in the New Testament. All write on slates; and thirty-nine write a plain hand without a copy. Ten have made some progress in arithmetic; and two have commenced grammar and geography. The boys are employed, when out of school, in the business of the farm or the family. The girls are in two divisions, and are occupied, alternately, in the more laborious or the more delicate branches of domestic economy, when not engaged in their studies. Miss Thacher has the care of the girls in the school. The education of females is justly considered as very important, in reference to the advancing civilization of the natives.

About the last of June, Mr. Byington gave the following account of the progress of education. "In our schools we

see many proofs of the goodness of God. The scholars are making good improvement in their studies. The number of boys is 51, and of girls 14; several children having been recently sent for by their parents. The children are docile, obedient, and ready to perform any kind of labor. They are active and very useful. Every morning, by sun-rise, or a little after, you might see a company of boys going to the cornfield with their hoes, and another to the woods with their axes."

As the reputation and influence of the schools increase, it may be expected that dissolute whites will practice upon the credulity of an ignorant people, by circulating mischievous reports, with respect to the treatment of the children, and the designs of the missionaries. This has already been done among the Choc-taws, as well as among the Cherokees. In several instances, however, when parents have been disturbed by stories of this sort, and have repaired to the school for information, they have become perfectly satisfied. Nor is it known that a single individual, who has taken the pains to see for himself, is unfriendly to the school, or the mission. In one of the cases related in the journal, three men, and a woman, who had children in the school, came ninety miles to examine for themselves into the foundation of some unfavorable reports which had reached their ears. Though prejudiced at first, in consequence of what they had heard, they became entirely satisfied, after a free conversation with the missionaries, and went away highly pleased. The woman herself anxiously sought the privilege of staying at the school, and of being instructed with the children. She declared herself willing to aid in the labors of the family, and wept when informed that she could not be received.

A more recent instance is mentioned in the journal, under date of May 27th, as follows: "Sabbath: Our exercises were this day as usual. Several neighbors, and several of the parents of our scholars attended our meeting. The parents came to visit the school. They had heard many reports concerning the school, some which were injurious to its character. Since they have been here, they have repeatedly declared themselves to be well pleased. One man, who came about seventy miles, and who attended our Sabbath school, said, after meeting, in his own language, which was interpreted to us; "I have heard many reports concerning the school, some for it, and some against it. I have now seen it with my own eyes, and am rejoiced at the sight. If it please the Lord to take me away, I shall die in peace." "

The following incident will show in what manner the privilege of an education is now regarded by the natives. A half-breed Choctaw, who had five children in the school, sent a sixth. The boy was not received, and the reasons were stated; viz. that the school was full, and other children had been refused, even on the application of parents who had no children at school. Instead of going to examine into the case for himself, the father passionately sent for his five children to be taken away, because the sixth could not be received. The order was obeyed; and the children were forced away, with hearts almost broken, and indulging excessive grief. In about three weeks an uncle of theirs, taking advantage of the father's absence to commence a negotiation, came to Elliot with a humble petition, signed by himself and eight chiefs of his district, importunately asking that the children might be re-admitted to the school, and expressing great sorrow that their education should be endangered in the manner above stated.

Tush-eamiubbee, an aged chief, in March brought a son, and in June a grandson, and committed them entirely to the care of the missionaries to be instructed and governed, till their education should be completed. At the last visit, the chief brought with him a cow and calf, as a present to the establishment.

[Other facts of an interesting nature, relating to the school and the seriousness among the boys, are recapitulated in this connexion. They have heretofore appeared in the Herald.]

#### *Station of Mayhew.*

On the 20th of November, Mr. Kingsbury took up his residence at the new establishment on the Ooktibbeha, having removed his family thither in order more conveniently to superintend the buildings which were erecting, and the other operations preparatory to the opening of a school. The place has since been named Mayhew, in memory of the excellent and devoted men who so successfully preached the Gospel to the Indians on Martha's vineyard, and consecrated their lives to this self-denying service, at an early period in the settlement of our country. It has already been mentioned, that Messrs. Wright, Cushman and Hooper are assigned to this station. Dr. Pride commenced his residence here a month before Mr. Kingsbury's removal, and acts as steward and accountant, beside doing whatever may be in his power, in any department of labor.

The pecuniary embarrassments, which the Board experienced last winter and

spring, have borne with peculiar weight, upon this establishment. It was supposed by the Committee, that, if any mission could bear to have its drafts on the Treasury restrained, it certainly was this mission; as the annuity of the Choctaws was pledged to its various branches, and a considerable sum was due from the government of the United States, as a reimbursement of monies expended in the erection of buildings. The expected relief has not been obtained, however, from either of these sources. The resignation of the former agent, and the appointment of a new one, occasioned an unexpected delay, in the reception of the money;—a delay, which had not ceased to exist, at the date of the last intelligence. A very satisfactory letter had been received, however, from the Secretary of war, containing precise stipulations, as to what would be ultimately paid by the government for the buildings at each station. If the annuity were paid up to the present time, and the monies expended on the buildings, as authorized by government were refunded, the mission would be able, from these sources to discharge all its debts. Mr. Kingsbury has been informed, by a letter which probably reached him some weeks ago, that he may draw on the Treasury of the Board for five hundred dollars a month, till he receives other directions. This will afford him some relief from the anxiety to meet his engagements, which has greatly oppressed him for the last six months. When Dr. Worcester left Mayhew, he advised Mr. Kingsbury to visit Natchez, and its neighborhood immediately, for the sake of obtaining donations, in this perplexing emergency. The advice was followed; but the season of the year proved unpropitious; and Mr. Kingsbury, after communicating information, and preparing the way for a future agency, returned to Mayhew as expeditiously as possible, where he arrived on the 13th of July.

The former part of summer was excessively wet, so that the crop of corn probably would not be more than a third as great, as it was expected to be when planted. The labors of the mission were also greatly impeded by the long continued rains, and by the sickness, which they were the means of producing. The making of brick had been quite impracticable;—a business for which considerable preparation had been made;—and some of the hired men, discouraged by sickness, and other unfavorable circumstances, had left their employment. At the last date, August 14th,\* the weather had become dry,

\* It will be remembered, that this Report was written in September.



and prospects were more favorable. Mr. Kingsbury, though he had himself been ill, was about to visit Elliot, at the request of Mrs. A. V. Williams, who was apprehended to be dangerously sick. "We are now passing the ordeal of the season," he observes; "who will survive it is known only to Him, who has the springs of life in his hand."

#### *Projected Station at the Six Towns.*

In the course of last winter, Mr. Jewell was deputed by his brethren to visit a part of the Choctaw nation called the *six towns*, and to make arrangements for opening a school there, according to encouragements, which had been held out to the natives. He commenced his journey; but was called back by intelligence, that the assistant missionaries, then on their way, had taken a different route from the one contemplated, which so altered the immediate prospects of the mission, that he could not be spared from Elliot. More recently, it has been deemed expedient to enter anew upon the undertaking; and Mr. Jewell has again been despatched upon the business, and is probably now engaged in making preparations for a local school.

#### *Projected station at the French Camps.*

Mr. Williams, being obliged to suspend his labors in the school, was advised by the brethren to travel on horseback for his health, and to take in his course such parts of the Choctaw nation as would be most likely to aid cheerfully and zealously in the establishment and support of local schools. In accomplishing this object, he visited the French Camps, a settlement on the Natchez road, further south than the other stations. He found the people there very desirous of having a local school established for their benefit. He told them distinctly, that the Board could do little more than furnish a teacher, and to provide him and his family with clothing and furniture, and perhaps afford books and stationery for the school. The principal persons of this neighborhood, or scattering settlement, as it may more properly be called, are whites with Indian families, old settlers;—some of them, it would seem, of French descent. They propose the following plan, and have engaged to carry it into execution; viz. To select a suitable spot of land for the use of the teacher's family;—to put up the necessary buildings at their own expense; to furnish comfortable food for the teacher's family, and for such Indian children, belonging to this settlement, as cannot eat at their parents houses, on account of the distance; to supply the necessary domestic help for

the family; and to clear land for a garden, cornfield, and other necessary purposes.

When these proposals were reported to the brethren, they took very judicious measures to satisfy the wishes of the natives; and to make an experiment, by commencing a school as soon as possible. Mr. Williams was designated to be the teacher. It was deemed most prudent to begin the school on a small scale, at a house already erected, and belonging to one of the patrons of the school, whose name is Le Fleur. It was contemplated, that Mr. Williams would remove from Elliot in the month of August, to enter upon the duties of his new station, if no unforeseen occurrence should prevent.

As a people, the Choctaws, like most other uncivilized tribes, are in total darkness on moral and religious subjects; exposed to various and imaginary terrors from supposed witchcraft and other causes; addicted to the intemperate use of ardent spirits;—in short ignorant, degraded, and miserable. But they are awaking to some just sense of their condition; they are desirous that their children should see better days than themselves have ever seen; they are importunately asking the charity of a great Christian community. Can this charity be withheld? Shall this interesting people be suffered to relapse into their former stupidity? The Committee cannot but hope, that the indications of Providence are of a very different character; and that the sensibility, which is felt for these wanderers of the desert, will become more and more lively, and prompt to greater exertions to promote their present comfort, and their everlasting welfare.

It would be ungrateful to close the account of this mission, without a suitable notice of the very useful visit, which it enjoyed from our beloved and lamented Corresponding Secretary. Here, though his body was weakened by disease, his powerful mind exerted its full vigor, and his heart displayed its noblest attributes,—zeal for God and benevolence to man.

When the voyage and journey of Dr. Worcester were first planned, it was hoped that a passage to New Orleans would so improve his health, that leisurely travelling to the north would contribute greatly to his entire restoration. On many accounts it was important, that an agent of the Board, well acquainted with all its measures, having its interests greatly at heart, and possessing the respect and confidence of the missionaries, should visit the stations among the south western Indians. Such a commission was in accordance with the feelings of the Corresponding Secretary, and he entered upon the discharge of it, with pleasing anticipations. To secure proper aid, in regard to the various objects

of his journey, he had written to Mr. Byington, requesting him to be at New Orleans early in February. The letter not reaching Mr. Byington in season, its request could not be complied with. But Dr. Pride, happening to visit New Orleans just at this time on business relative to the Choctaw and Arkansaw missions, was able to render his personal and professional services, and to attend his friend and patron through the Choctaw nation, till detained by his own sickness, at Russellville in Alabama, about the middle of May.

At New Orleans, Dr. Worcester inserted in the newspapers an appeal to the inhabitants of Louisiana, in behalf of missions to the Indian tribes, written with his accustomed ability, and judgment. Both there and at Natchez, he obtained donations in money, and various articles for the use of the missions. This was done, in a great measure, by the kind aid of friends, as his own health did not permit him to be much abroad, or to see much company. At the latter place, Mr. Washburn met him by appointment, having left Elliot to return to his station on the Arkansaw. An intercourse of three days was doubtless of great benefit to a young missionary, just entering upon the arduous duties of a new establishment.

While passing through the Choctaw nation, Dr. Worcester was taken severely ill, at the house of a chief, who is an ardent friend to missions. There it seemed probable for several days, that his mortal course would be ended. He was partially restored, however; and, as his sick bed was attended by several missionaries, that no time might be lost, he proposed to Mr. Hoyt and Mr. Kingsbury eighteen questions, relative to the concerns of the missions under their care. These questions, which show how intently the mind of the proposer was fixed upon the object of his journey, will be printed in the Appendix, with the answers to them.\* From the same sick bed he dictated a letter to the brethren at Elliot, after he had been compelled to abandon the long cherished hope of visiting that place;—a letter, fraught with apostolical tenderness and dignity, which has been read by thousands with mingled emotions of grief and admiration. By the kindness of Providence being enabled to resume his journey, he arrived at Mayhew much exhausted on the 25th of April. The thirteen days of his stay there, he spent in strengthening the missionaries, and exhorting them to fidelity and perseverance. On the first Sabbath he addressed them from Philip. ii, 1—18; on the other, he assisted in the solemn act of

forming a mission-church, and administering the sacrament;—labors well becoming such a man at the closing scene of life. The next morning he left Mayhew, “certainly one of the most delightful spots,” he observes, “which my eyes ever beheld;” and set his face, as he subjoins, “towards Brainerd, towards Salem, and, I hope, towards heaven.”

That the death of so eminent and experienced an agent in the business of directing the labors of others, and one so much endeared to the missionaries by his kind and paternal character, should be deeply lamented by them all, as a heavy personal affliction, may easily be conceived. In a letter written by Mr. Kingsbury, and received last week, he thus expresses his feelings on the subject.

“Since my letter of June 27, we have received the deeply afflicting intelligence of the death of our dear friend and father, Dr. Worcester. He was indeed a father to all in the missionary field, whom his office called him to counsel and direct.

“How mysterious are the dispensations of Providence, in removing, at this critical moment, so distinguished an instrument;—one who had been so successfully and laboriously employed in getting into operation the grand system of missionary enterprise, and whose piety, energy, and skill, seemed so necessary to carry forward this system to a successful termination. How very unlike any thing that we should have supposed best. But we know it is best. Happy man! He has finished his course. He has entered into his rest. He has received his crown. His death is a loss to the world; but especially to the church and the cause of missions. To fill the vacancy, occasioned by his removal, will be a momentous decision. May the great Head of the church direct the choice.”

#### MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

WHEN the Report of last year was prepared, no intelligence had been received from Messrs. Finney, and Washburn, after they left Elliot for the Arkansaw country, in the May preceding; nor from their assistants, Messrs. Hitchcock and Orr, who entered the mouth of the river Arkansaw, not long after. No communications from them reached the Committee till last February; nor did they receive any directions or advice from the Committee, till Mr. Washburn met Dr. Worcester at Natchez. So long an interruption of correspondence was painful and embarrassing on both sides; but it was peculiarly distressing to the missionaries, who greatly needed to be informed of the course, which the Committee wish-

\* See Appendix to the Report.



ed them to pursue. The occasion of this embarrassment, was the unfaithfulness of some person in the post-office, which was nearest to the station, and at which letters repeatedly arrived for the missionaries, as they learned in the most authentic manner, and as the post-master himself admitted. But when the letters were applied for, they could not be found; nor could any satisfactory account be given of them. In like manner, letters sent to the same post-office, addressed to the Corresponding Secretary, never reached his hands. The Committee are able to add, that the post-master is removed, and it is hoped that a similar cause of complaint will not again exist.

On the 16th of May, 1820, Messrs. Finney and Washburn left Elliot, in a second attempt to reach the seat of their intended mission. Their wives, and infant children, remained with the mission family. In four days they arrived at the Walnut Hills, soon obtained a passage in a steamboat to the mouth of White river, (which is 200 miles above the mouth of the Yazoo,) and, about the first June, entered the territory, which was to be the scene of their future labors. They waited at the Arkansaw post for two hired men, who were to follow them with horses from Elliot. While detained longer than they had expected, they had an interview with Gov. Miller, who had just returned from a journey up the Arkansaw river. This journey had been undertaken with the pacific intention of promoting a settlement of differences which had arisen between the Cherokees and the Osages. The Governor expressed to Messrs. Finney and Washburn his cordial approbation of their mission, and his readiness to render them all the aid in his power.

On the 17th of June, the hired men arrived, having wandered among the swamps and bayous of the Mississippi, till they and their horses had nearly perished with fatigue and famine. The next day Messrs. Hitchcock and Orr were so happy as to join the mission company, which was now complete. It is quite remarkable, that the different members of the mission, proceeding by so different routes, and experiencing many unforeseen delays, should have met so opportunely, before either party was ready to proceed on the journey into the interior. They set out on the 20th, leading their horses, which were sufficiently loaded with necessary provisions and baggage. Soon Mr. Finney began to suffer from a fever; and, during the progress of the journey, all the company were more or less affected with sickness. Mr. Washburn was thought to be dangerously ill, for a time. Mr. Hitchcock suffered least. Part of the company betook them-

selves to a canoe, and part proceeded by land. Mr. Washburn reached the residence of the former agent of government among the Indians, July 12th, and the rest had arrived by the 23d.

On stating the design of the missionaries to the principal chief, he discovered little interest in it, till he learned that these were the same men, whose coming had been promised to the late chief, by agents of the Board, in the spring of 1818. After being apprised of this fact, his countenance brightened; and he assured Mr. Washburn, that he might select a spot for the mission, wherever he chose. It was not deemed best, however, to proceed further, till a council should be held, which took place on the 19th of August. At a previous council, Mr. Washburn had caused a letter to be laid before the chiefs, he being unable to attend in consequence of sickness, and his brethren not having arrived; but the chiefs declined acting upon the subject, till they should see the missionaries in person. On the day just mentioned, Messrs. F. and W. were introduced to the council with a good deal of formality. They explained their object; stated that they were the missionaries promised to the late chief *Tollontiskee*; showed their credentials; described the school, which they intended to establish; and asked permission to select a place for the erection of buildings and the further prosecution of their labors.

[The Report here details some particulars, relative to the selection of a site, and the commencement of preparations for the removal of the mission family thither. On the 3d of October, Messrs. Finney and Washburn, set out on their return to Elliot. Reaching the Arkansaw post, Nov. 13th, they stopped three weeks to regain their health, which had suffered much by the way. The close of their journey is thus described.]

They recommenced their voyage on the 4th of December, in an open skiff, with the aid of a single boatman. At the renewal of their exposures, their fever returned. By the 14th, they reached the Walnut Hills, immediately procured horses, and set out for Elliot. Drenched with the rains of the winter solstice,—detained by high water without food, or fire, or shelter,—their bones racked with intolerable pain,—their bodies chilled and burnt by violent ague and fever—they spent eleven toilsome, weary, and anxious days, before they found repose in the missionary family at Elliot. They had been absent more

than seven months, totally secluded from the world, not having heard from their friends in New England, during the whole time, nor from their families at Elliot but once,

[After various preparations, the mission family left Elliot, March 22nd, and the Arkansas post, April 19th, and reached the station named Dwight, May 10th, the passage up the rivers having been unusually successful. A reinforcement to this mission left New England about the 1st of September, 1821, consisting of three persons, besides a hired man. The following attestation is given by the Committee to the temper and conduct of the missionaries.]

In concluding the account of this mission, the Committee cannot but express their approbation of the temper displayed by the missionaries, in all their numerous trials and privations. A patient acquiescence in the will of their Heavenly Father, and a determination to do whatever they may have the ability to accomplish, appear to mark their conduct, as well as their letters. May they, and all their brethren, wherever employed in missionary labors, enjoy the exalted gratification of seeing multitudes rescued from sin, and made the subjects of holiness, by their instrumentality.

(To be continued.)

#### MISSION AT BOMBAY.

THE following letter will be read with peculiar interest, as the hand which wrote it was soon after motionless in the grave; and the person, to whom it was addressed, was, at that very time, numbering the last days of his earthly pilgrimage. Two other letters were written by Mr. Newell, on the same day with the following; one to the Rev. Dr. Woods, and the other to Mr. Bardwell, then at Calcutta. They both contain evidence, that the writer was much inclined to contemplate his own departure from the world as not very distant.

LETTER FROM THE REV. MR. NEWELL  
TO THE REV. DR. WORCESTER.

Bombay, May 11, 1821.

Rev. and Dear Sir,

It was my intention when Mr. Bardwell left us, to write to you, and send over

land to Calcutta, in season for the letter to go by him to America; and though I have delayed longer than I intended, I still hope, that the letters which I am now sending will reach Mr. Bardwell in season; if not, they will be forwarded by another conveyance.

I am happy to inform you, that on the 9th inst. Mr. Garret arrived in Bombay. We hope and expect that he will be permitted to remain; but as there has not yet been time for the pleasure of government to be made known on this subject, I cannot speak with certainty. If he should not be allowed to remain, our printing business must suffer much.

Since the beginning of the present year, we have printed about 12,000 Scripture Tracts of 24 pages, 12mo. for the Christian Knowledge Society; and for ourselves we have just printed the commandments in four languages: viz. Latin, Portuguese, English and Mahratta,—for distribution among the Roman Catholics, most of whom understand Mahratta, many of them, Portuguese and English, and a few of the priests understand Latin. The Committee of the Christian Knowledge Society pay us for the whole edition of the Scripture Tracts, (the history, parables, miracles, and discourses of Christ,) and allow us to take gratuitously as many copies as we wish for distribution. The translation, as well as the printing of the tracts, was done by us. It is a most encouraging circumstance, that the old and influential Society for Promoting Christian Knowledge, is taking the lead in the circulation of religious tracts among the natives in this region. These tracts will be circulated through a vast extent of territory, which no missionary at present can be permitted to traverse. They cannot fail of producing some effect. If it please God to bestow his blessing, the effect may be great.

Mr. N. here mentions some particulars of a proposed contract for printing at the mission press an English and Mahratta Dictionary by captain Hutchinson. Though it was altogether probable the work would be undertaken, yet, as the engagement was not positively made, it is sufficient to say here, that, if executed, the work would bring some profit to the mission, and doubtless be serviceable to the cause, by facilitating intercourse between Europeans and the natives.

I have mentioned a few things which have occurred since the departure of



brother Bardwell. For information concerning every thing previous to his leaving us, I refer you to him, and to the public communications forwarded by him. As our next public communication will probably reach you not long after the receipt of this, it will not be important for me to be more particular at present.

Mrs. Newell unites with me in kind regards to yourself and family.

Since the arrival of Mr. Bardwell, a letter has been received from Mr. Hall, by the way of England, written in great haste, to send by the British packet, which had then left the harbor. After announcing the sickness and death of Mr. Newell, the writer says: "I have just returned from the funeral, and have hardly had a leisure moment to reflect on this most solemn event; and I fear that what I write will be too late for the packet."

In regard to the sickness, Mr. Hall says, "The united power of the disease, and of the medicine, rendered him quite incapable of conversation, or composed reflection."

The mortality occasioned by the *cholera morbus* is stated to be much greater than it was the last year. Twenty Europeans, mostly soldiers, died the same day with Mr. Newell. "The voice of the Lord," says Mr. Hall, "is most mighty to us, *Be ye also ready.*"

The Rev. Richard Watson, Secretary of the Wesleyan Missionary Society, kindly forwarded to the Treasurer of the Board the following extract from a letter of Mr. Horner, a missionary of that Society, giving the particulars of Mr. Newell's sickness and death.

"On the evening of the 29th inst. I received a hasty note from our kind and respected friend, Mrs. Hall, wife of the missionary of that name, in which she stated, that she had just returned from Mr. Newell's, and he was thought "to be on his death bed."

Mr. Fletcher and I then immediately went to his house, to render any assistance in our power. He had been seized by the disorder during the afternoon, and was so much reduced on our arrival, as hardly to know one person from another. He continued restless and uneasy, though saying little, during the whole of the evening, until

between 11 and 12 o'clock; when, perceiving that he was rapidly declining, we laid him in as easy a posture as we could, and waited the moment of his dissolution. He continued breathing more and more faintly, until a quarter past one, when, nature being entirely exhausted, without a sigh, a struggle, or any convulsive motion, "the weary wheels of life stood still." Indeed, so easy and gradual was the approach of death, that we scarcely knew when he ceased to breathe. His poor afflicted widow, who just then came into the room, was not aware of his departure, until Mr. Hall remarked, "Well, he is now safe; all his sufferings are over." Mrs. N. then exclaimed, "What, is he gone *indeed?*" We were obliged to use a little gentle force with her to prevent the effects of so afflicting a scene, and to take her away to another apartment; as she herself was in a critical and delicate state of health.

"Every possible attention was paid to our departed brother. There were in attendance, Mr. Hall, Mr. Kenny of the Church Missionary Society, Mr. Fletcher, and myself; and Dr. Taylor, to whom we are all indebted for his kind attention to us, did not leave the house until after Mr. N. was dead. He was buried on the afternoon of the same day; and during the short time we were in the burying ground, the bodies of six Europeans were brought in for interment."

## MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT  
BRAINERD.

(Continued from vol. xvii, p. 342.)

### *Demand for another Local School.*

Sept. 2, 1821. Received a letter from the chiefs of Wills's Valley, which place is from 40 to 50 miles S. W. from Brainerd. They have had a meeting of their people, and all are anxious to have a school established in their neighborhood; and wish us, if possible, to send them a teacher, and particularly one who can instruct them in religion. The majority of these are the same persons, who requested a school at Battle Creek more than two years ago. Such was the urgency of their request at that time, that a brother was sent to them to explain the reasons why they could not have a teacher immediately; and to encourage them with the hope, (as we were then authorized to do,) that an additional number of teachers would soon be sent out, when they might probably be supplied. Soon afterwards, that part of the country

was ceded to the United States. Without losing sight of the expected school, and religious instruction, they have re-settled themselves at Wills's Valley, and renew their request.

And what shall we say to them? Must we return an answer which will not only dash all their hopes, but give them reason to suspect, that all our professions of friendship were delusive; and that the government, and the Christian public, are not as anxious for their instruction as they have been led to believe? And how can we give them the least encouragement, when we have been obliged to suspend one school already, for want of means to continue it, and the state of the Treasury of the Board indicates, that we may soon be under the necessity of abridging still more. We know not what to say. If no more schools are to be established, we have said too much already. We must tell the truth, and leave the event with God.

10. A number of the oldest boys in the school have for some time been in the practice of holding religious conferences and prayer meetings by themselves. Some of them say, it appears as if they were coming out of a dark dungeon into the light of day.

#### *Applications to join the School.*

17. Our feelings have been again tried by the painful necessity of rejecting two fine promising boys of suitable age, because our school is full. The parent, after finding that they could not now be received, urged us with importunity to fix on some future time, when we would take them. But it was not in our power to do even this; as there are numbers now waiting to fill the places of any, who may be prepared to leave the school. We could only say, "We wish it were in our power to teach all the children in the nation; will take yours at some future time, if we can, and when you come again will talk more about it." We hear of many who wish to bring their children; but who do not apply, because they know the school is full. Under such circumstances, how can we think of lessening the number of our scholars; and yet it is certain we must, unless the Lord sends us more helpers, or gives additional strength to those who are now here. We know the Lord can do every thing; and hope he will not suffer our dear patrons to let this mission decline for the want of additional help.

20. Received a large and very valuable box of clothing, together with a small box of shoes, from New Haven, Con. chiefly from the students in Yale College. The shoes were principally from shoe-makers in the city.

With the above articles, we received a box from Burke County, Geo. directed to Elliot. Did the friends of missions in the Atlantic States know the difficulty of transporting such articles from this place to Elliot, they would see the propriety of being requested to forward them by way of New Orleans.\*

#### *Supposed Thirst of Indians for Spirits.*

24. It is perhaps generally believed, that Indians have naturally a greater thirst for ardent spirits than almost any other people: but the sobriety of many families, who have become civilized, and live in the manner of white people, seems to render this hypothesis at least doubtful. So far as our acquaintance extends, the well informed Indians have as few intemperate men among them, in proportion to their numbers, as the white people. But so long as multitudes of them are suffered to remain in their ignorant state, and the cupidity of their white neighbors is pouring in floods of whiskey among them, they must be expected to be cut down by this fell destroyer of life and peace.

29. Received a letter from the Treasurer, which made our hearts glad with the information that two brethren, with their wives, and a single sister, were expected to join this mission after a few weeks.

Oct. 7. Received seven boxes of clothing; viz. one from the Dorcas Society of Becket, Ms.; one from Female Cent Societies in Barnet, Vt.; one from Belcher-town, Ms.; one from ladies and a Juvenile Society in Augusta, Me. including articles from Brunswick; one from Plymouth and Campton, N. H.; one from Cambridge, Vt.; one from Deerfield, Ms. In these boxes were also packed the contents of a box from Marlborough, Ms. and valuable books from Mr. J. B. Lawrence, of Salem, Ms.

#### *Arrival of Local Missionaries.*

12. Brother and sister Potter arrived from Creek Path. Catharine Brown and her mother accompanied them most of the way, and are expected to be here tomorrow. They left the members of the church there in a favorable situation, walking in love, and in the fear of God. One man

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\* It is to be understood, that donations in clothing, designed for Elliot, and sent to Brainerd, and *vice versa*, must be used at the station where they are first received; it being altogether impracticable, in ordinary cases, to send heavy articles from one of these places to the other. The distance is 400 miles—the road through a wilderness—and there is very little travelling of any kind. *Editor.*



has lately been received as a candidate for baptism. The school is not large. The average number this year has been eighteen. Most of these have made good proficiency in learning. Eight board in Mr. Potter's family.

18. Brother Hall arrived from Taloney. His report is favorable concerning the school under his care. The average number of scholars has been between 20 and 30. From some specimens of writing, and from his report, it appears that they have, in general, made good improvement. He expresses a hope, that a member of his Sabbath school, a black man, has lately become a new creature.

Sister Catharine and her mother,—the Inquirer,\* and two sisters,—David Brainerd's† parents mentioned in the journal of August 15, together with several others, arrived.

#### *Baptism of two Cherokees.*

14th. *Lord's Day.* At our usual prayer meeting, the Inquirer, and Mrs. McPherson, candidates for baptism, were present. Father Hoyt asked, if their sentiments and determinations respecting the service of God were as formerly, and whether they now desired to be admitted to the holy ordinance of baptism? both answered in the affirmative; and the man expressed his determination to serve God. He told us, that since he was here, last August, he had called together his family, mornings and evenings, and prayed with them; and had invited his friends and neighbors to meet at his house on the Sabbath, when he prayed and talked with them, as far as he was able; and that he had now brought some of his friends with him, that they might receive further instruction from us. He said, also, that he had brought his children, (except two, whom he left sick,) to dedicate them to God in baptism, according to his former instructions.

Father Hoyt then inquired of the church, whether the candidates for baptism should this day be admitted to that ordinance, and also, whether Darius Hoyt, a candidate for the communion, should this day be admitted to the Lord's table?—and was answered in the affirmative. We then repaired to the house of worship, where, in due time, the candidates for baptism, in the presence of many of their poor,

benighted people, solemnly received that holy ordinance; the man taking the name of SAMUEL J. MILLS. Four of his children he dedicated to God in baptism. Mr. and Mrs. Butler also presented their infant, William Smith, for baptism. After the forementioned exercises, we were invited to the table of our Lord, where we had the pleasure of receiving, for the first time, our dear brother, Darius Hoyt.

#### *Evening Exercises.*

At early candle lighting, Mr. Chamberlain collected the parents and children in the girl's school room, for religious exercises. After singing a Cherokee hymn and prayer, Mr. C. occupied a short time in teaching the children some of the essential truths of the Bible. After this brother John Arch addressed them in his own language; and then brother Samuel J. Mills, in a most moving and affecting manner, made an address of considerable length, and the concluding prayer. We think this meeting on the whole, the most interesting, which we have seen at Brainerd.

#### *Annual Examination of the Schools.*

15. Proceeded, in the usual manner, to examine the schools. This exercise occupied most of the day. All present seemed pleased with the appearance and improvement of the scholars. After examination, some of the children left us, to spend the season of vacation with their friends.

#### *General Meeting for Business.*

The communications from the Corresponding Secretary and Treasurer of the Board were read, together with the minutes of meetings for business at Brainerd. Adjourned till tomorrow morning.

16. Messrs. Potter and Hall reported concerning the schools under their care. The former presented a letter from the church at Creek Path, requesting us to send brother John Arch to that place, as an interpreter.

*Resolved*, that their request be granted.

Most of the scholars left us to-day. Four, two boys and two girls, intend tarrying with us during vacation. These dear children are our present joy, and our future hope. Their presence is delightful, and their absence painful to us. For them we rejoice to labor, and for them we intreat the prayers of Zion.

17. David Brainerd's parents left us. They appear still anxious to know more of God our Savior, and seem determined to seek till they find.

18. Brother Samuel J. Mills and his company left us. Our prayer and our hope

\* Mentioned in the journal, vol. xvii, p. 340.

† David Brainerd is a very promising Cherokee boy, to whom the missionaries gave the name which he now bears. The parents of this boy are mentioned, in the place here referred to, as a grey headed man and his wife. Miss. Her. for Nov. p. 341.

is, that God will perfect his work of grace, and render this brother a bright luminary, in that dark region where he lives. Being ready to depart, father Hoyt asked if he could wait for two prayers, and offer one himself? He said he could, for all his happiness consisted in praying and thinking of God.

The Rev. Mr. Morrison, a clergyman from Tennessee, arrived. He had intended being here at examination; but not knowing the exact time, he was too late.

24. The Rev. Dr. Coffin, President of Greenville College, Tenn. the Rev. Isaac Anderson and wife, and Mrs. Rawlings arrived. They expressed much regret at not being able to be here before vacation.

25. Our visiting friends left us, having an appointment for preaching on the other side of the river this evening. Their visit has been truly refreshing and profitable to us.

Nov. 6. This day the school commenced, after a vacation of three weeks. We are pleased to find the children more punctual than ever before on a similar occasion.

### PALESTINE MISSION.

In our number for September, we gave an outline of Mr. Parsons's voyage and journey from Smyrna to Jerusalem, as furnished by letters which had been received from him. Lately his journal has come to hand, embracing the period from Dec. 5, 1820, to May last, and containing a particular account of his travels, and his residence at Jerusalem, during three months, from February to May. Some notices of his journey, in addition to those heretofore given, will be interesting.

#### EXTRACTS FROM THE JOURNAL OF MR. PARSONS.

HAVING engaged a passage in a Greek vessel bound to Jaffa with pilgrims, I left Smyrna on the evening of December 5th, expecting to sail in the course of the night. I found on board the vessel about 20 pilgrims, 12 sailors, and three Turks. But even in this small assembly were spoken no less than five different languages; Arabic, Turkish, Greek, Italian, and, to include my interpreter, English. In these, as well as in several other languages, I have with me Testaments, together with several thousand tracts for gratuitous distribution.

Brother Fisk, with a friend from the city,

accompanied me to the vessel, and before separating we enjoyed an uncommonly interesting season of divine worship.

Agreeably to our expectations we set sail in the night, and the next day came to an anchor off Voula, for the purpose of taking in more pilgrims. While we tarried, I read from the Greek Testament to the pilgrims; and a young man present read part of a chapter in an Arabic copy of the epistle to the Hebrews. After this, two boys came into my cabin and read from a Greek tract. As I presented each of them with a tract, I spoke to them of the final retribution;—of the rewards of the righteous, and of the punishment in reserve for the ungodly. They engaged to read the books attentively.

On the morning of the 8th, the cold became quite uncomfortable. The mountains in the vicinity of Smyrna, were white with snow. At 10 o'clock the pilgrims came on board, and we set sail with a favorable wind. In two hours the main-sail was torn by the violence of the wind, which obliged us to cast anchor and remain for the day.

At Scio, Mr. Parsons called on Professor Bambas. The most important facts, relative to this interview have been published. The following anecdote illustrates the manners of the country.

I took supper with Professor Bambas,—rice and a dove. Before eating he repeated the Lord's prayer in Greek, and afterwards inquired if this was the custom in America. This gave me an opportunity to speak of the religious customs of New England, of family prayer, religious conferences, and of revivals of religion.

At 12 o'clock, Monday Dec. 11th, left Scio, and with a gentle breeze we came near to Samos. Here we were arrested in our progress by a strong south wind, and it was not till the evening of the 17th, that we passed the straits between Samos and the continent.

Much of the intervening time was devoted to the reading of the New Testament in Greek. I had observed for several days, an Armenian pilgrim, whose dress and manners gave him a decided superiority to those around him, sitting alone, and disposed to associate with no one in the vessel. I inquired, through the assistance of a friend of his, if he read and understood the Armenian language. He assured me that he did. I then presented him with an Armenian Testament, and as it was put into his hands he bowed and kissed the sacred treasure. He began to read it aloud to those who



could understand, and during several days this was his constant employment.

Passed the isle of Patmos Dec. 18th, at a considerable distance, but within a distinct view of the monastery, which stands over the grave of St. John, the beloved disciple. As we were passing near to Ephesus, Miletus and Patmos,—three places dear to the memory of all Christians, those passages were read on deck, which relate particularly to the labors and piety of St. Paul and St. John, who were the honored instruments of turning many souls in this vicinity from their vanities to the service of the living God.

Dec. 19. The heat oppressive. Thermometer at 72 in the cabin:—becalmed off Coos.

Of Mr. Parsons's visit to Rhodes, Castello Rosso, Cyprus, and Jaffa, some account was given in our number above referred to. The following particulars of the journey from Baffo to Limesol, (places in Cyprus,) were not then published.

In the morning Jan. 30th, set out for Limesol without a guard; for Christians travel with almost as much safety in Cyprus as in Europe or America. Rode the whole day near to the sea-side, through rich, but uncultivated meadows. Saw large herds of swine, several flocks of sheep, and a few camels, horses and mules. The road was excessively muddy in consequence of the great rains. The mountains on our left were completely covered with snow.

About 4 o'clock, P. M. there commenced a violent shower, which continued for two hours. Stopped a few minutes under a hovel to shelter ourselves from the rain. From this refuge we were obliged to retreat, as the rain beat upon us in every direction. At six, came to a small village upon the summit of a hill, where we designed to tarry for the night. Saw a man in the streets, to whom we made known our requests: he replied "Come with me; I have room, beds, and straw for the mules." We followed him till we came to a miserable hut, which he opened for our reception. There was but one room, and this without windows, with a mud floor, and with a roof composed of bushes and mud. We had, however, no reason to complain, as it was probably the best the village afforded.

Set out for Limesol early in the morning, and at six arrived at the house of the English consul, Mr. Frankoudi. By the way passed near the ruins of many churches; also through two villages, Episcopi and Colos. In these villages the inhabitants are Turks, but never molest travellers.

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Tarried three days at Limesol, for the arrival of our vessel. During this time visited the churches and schools, and distributed tracts, with promise of good to those who received them. There I found a public school under the care of Demetrius Themistocles, a scholar of Economo of Smyrna. The library is quite respectable; and the system of instruction that of Corai and Bambas. Selected two tracts for each scholar, one of whom, as an expression of gratitude, presented to me a handful of flowers. A request was made in behalf of some poor Christians in the vicinity for two Greek Testaments. I assured the Consul, who made the request, that it was not agreeable to the wishes of the benevolent donors, that Testaments should be kept concealed from the people, but rather that they should pass from family to family, for the benefit of their souls. He engaged to accompany the Testaments with a letter; and also to see that the wishes of the donors were strictly regarded. In one I wrote the passage, "Search the Scriptures;" in the other, "All Scripture is given by inspiration of God, &c."—Sent tracts to several Monasteries for the benefit of pilgrims and monks.

Left Limesol, Feb. 4th, and the next day arrived at Larnica. The vessel tarried two days, waiting for pilgrims. Sent 100 tracts to the Bishop of Larnica, and 100 to the Bishop of Nicosia. The next morning, the Bishop called upon me to express his approbation of the tracts, and his willingness to distribute them according to my request.

The following entries are made under the head of Jaffa.

Saturday morning, Feb. 10th, came to an anchor in the port of Jaffa, and terminated our long and dreary voyage to the Holy Land. The dragoman of the English consul waited for me at the shore, and ordered all my baggage to pass, without the usual taxes at the custom house. At the house of the English consul, found two English gentlemen, who had just returned from Jerusalem. They gave a most melancholy account of the Holy Land; and assured me, that there was no security from the attacks of robbers. One of the travellers was bound to Bombay, and I wrote a hasty letter to the missionaries there;—unwilling that so favorable an opportunity should pass unimproved.

In the afternoon was introduced to the Russian consul, and with him walked into the country. The city is surrounded by a high wall, in a much better state for defence, than the wall of the city of Rhodes. The market abounded with provisions of all kinds; the streets are wider than is usual for Turkey, and well paved.

In the country, the objects which most attracted our attention were the mountains of Judea, and an extensive and apparently well cultivated plain. Passed the Sabbath at the house of the Russian consul, and the few tracts which I distributed were received with much satisfaction.

*Monday, Feb. 12.* A violent storm commenced, which detained me at Jaffa till the Friday following. During this time, I had an opportunity to distribute books in the Greek monastery, and to dispose of several Greek Testaments. The language here spoken by the inhabitants is Arabic; but in the churches the Scriptures are read in Greek, Turkish, and Arabic, for the benefit of pilgrims. This fact is auspicious, and it is worthy of special notice, as the Greeks, in many places, strenuously oppose the introduction of other languages in their church service.

On the 16th of February, Mr. P. left Jaffa for Jerusalem.

Friday afternoon left Jaffa, having the interpreter of the Russian consul for a guide. The road, notwithstanding the great rain, was perfectly dry,—winding through extensive fields of wheat and barley. There were numerous herds of cattle, and flocks of sheep and goats, feeding in every direction under the superintendence of herdsmen and shepherds.

Arrived at Rama, a little before sunset, and was invited to pass the night at the Greek monastery. The president, a man of more than common intelligence, has spent many years at Jerusalem, and is now stationed here to provide for pilgrims; all of whom pass a night or two at the monastery of Rama, on their way to the Holy City. The village of Rama is in the centre of an extended, beautiful plain, containing three monasteries, one Greek church, and several mosques. At a little distance, on the north, is the village of Lydda, where Peter by a miracle restored to health "a certain man named Eneas, who had kept his bed eight years, and was sick of a palsy." At the west are the ruins of a Greek monastery called "*Forty Martyrs*." There are several large churches completely under ground; and a steeple still remains, to the summit of which we ascended by 110 stone steps.

In the evening several friends of the president came to see him, and conversation was directed to subjects of the first importance. We conversed in Greek;—but the president interpreted sentence after sentence to his friends, who understood Arabic only. As I was the first man they had seen from the New World, they were anxious to hear some new thing. The inquiries and answers were much in the following order:

"What are the sentiments of the Christians of America?" They believe that the Old and New Testaments are from heaven;—that Jesus Christ is the Savior of the world;—that good men are happy after death, and wicked men miserable; that there will be a resurrection from the dead, and a day of judgment. "Very well, but who are good men?" Those who love God with all the heart, and do his will. "Where is heaven?" Where the throne of God is. "But God is a spirit,—how can he have a throne?" His throne is spiritual, like himself. Stephen, the first Christian martyr, saw Jesus standing at the right hand of God. Where Jesus was, there is heaven. "Where is hell?" Hell is the place, which God prepared for the devil and his angels. "When did the angels sin?" Before the world was created. "How do you know that?" When Adam was placed in the garden, Satan came to deceive and destroy him. "Will sinners suffer forever in hell?" Certainly: for, saith our Savior, *they shall go away into everlasting punishment*. "What will be done with this world?" It will be burnt up, as the Scriptures testify.

Considerable time passed in this manner. There was perfect silence, except now and then they responded: "Ti-eep," *It is well*.

The English consul at Jaffa had the goodness to procure for me a letter to the governor of Rama, soliciting a guard to accompany me to Jerusalem. But the president presented the letter to the governor, and made an apology for not accepting a guard, as I was already provided with an interpreter.

Saturday morning at 6 o'clock left Rama, rode three hours and a half through a beautiful plain, and from thence began to ascend the mountains of Judea. The road became stony, narrow, and winding among high and barren mountains. Every few miles we were called upon for taxes; but in consequence of a letter from the Russian consul, we passed without any expense. At 12 o'clock came to the village of Abou Gosh, who is noted for his oppression of the pilgrims. Abou Gosh stood at the place of demanding custom, and said, "You have nothing to pay; you may pass when you please." He requested me to take some refreshment; but as there was a prospect of rain, I could not accept of his offer. Two hours from this, we came near to the place, where, it is said, David slew Goliath. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot belongs to the Catholics. From this we began to ascend a high mountain; and at 25 minutes past 4 o'clock my guide exclaimed, *To opros tou elaiou* (the mount of Olives,) and



in just half an hour we entered, by Jaffa gate, the Holy City.

The limits of our present number will not permit the insertion of Mr. Parsons's journal, kept while residing at Jerusalem. Next month we hope to publish the greater part of it. About to leave this interesting place, he mentions the following facts and circumstances:

"Before leaving the city I must say, that, in many respects, my time has passed pleasantly, since my arrival at the Holy City. My health I think was never better for three months in succession. If I had been better furnished with Bibles and tracts, I might, by the divine blessing, have greatly extended my usefulness. As it respects gaining and imparting information, this is indeed the centre of the world. The station must not be relinquished. The door is already open. Difficulties must be expected; but the good resulting from a mission established here will be an infinite reward.

"May 8. Early this morning visited the Bishops, and took my leave of them. They said, 'We wish to see you soon again in this city.' Left the city at 6 o'clock, by Jaffa gate. As I ascended the hill west of the city, I turned to take another view of the dearest spot on earth. The words of David were fresh in my mind. *'If I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.'*"

### DONATIONS

#### TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Nov. 18th, to Dec. 17th, inclusive, 1821.

Alfred and vicinity, N. Y. Fem. Char. Soc. by Abigail Hurlbut, See also Angelica, &c.	\$10 50
Alna, Me. Monthly con. by the Rev. Samuel Johnson,	10 00
Alstead, N. H. West par. mon. con.	3 00
Amherst, Ms. So. in the Acad. for Ed. Hea. Youth, quarterly payment for GERRARD H. HALLOCK, by Wm. H. Talbot, Tr.	4 00
Andover, Ms. Western Miss. So. by Miss Sarah Abbot, Tr.	10 70
A charity student, avails of labor, by Dea. M. Newman,	1 44
A coll. at the oratorio of the Lockhart So. in the Theo. Sem. for the purpose of extending the knowledge of sacred music in the Sand Islands, by Mr. Louis Dwight,	34 18
The avails of a little more than half a square rod of garden, cultivated by Parker Carlton,	2 00
A number of students in the Theo. Sem. an offering for thanksgiving, by Mr. Cutler,	12 34
Angelica, Alfred and Arkport, N. Y.	

Individuals, by the Rev. Robert Hubbard, remitted by C. Hurlbut, Esq.	17 50
Athol, Ms. Sab. School for children of American Indians,	4 32
Bath, N. Y. A little girl,	12
Becket, Ms. Fem. Char. So. by Minerva Higley, Tr.	6 25
Belchertown, Ms. A bequest, of Mr. Caleb Clark, deceased, by Mr. Joshua Clark, Executor,	70 00
Bergen, Genessee co. N. Y. Dea. L. Ward, by the Rev. Herman Halsey,	4 00
Mr. A. Hull, \$1, Dea. J. Ward, 25 cts	1 25
Berkley, Ms. A lady, by Asahel Hathaway, Esq.	2 00
Cent So. by the Rev. Thos. Andros, for Pal. mission,	23 88
Boston, Ms. Mr. Isaac Clark, for. ed. hea. chil. viz. one at Elliot, one at Mayhew, and one at Dwight, first payment,	100 00
United mon. con. for the Pal. miss.	116 37
From a char. box kept by Miss Betsey Witham, for do.	5 00
A lady, for schools under the direction of the Palestine mission,	50 00
A coll. at the Old South after the Rev. Mr. Temple's farewell sermon,	241 28
Boxborough, Ms. Ladies Asso. by Mrs. Lucy Hayward, Tr.	10 25
Braceville, O. Fem. Miss. So. by the Rev. J. W. Curtis,	8 00
Bradford, Ms. Young Gent. Asso. in the Acad. for civilizing and Christianizing the Amer. Ind. by Mr. Marshall Tufts, Tr.	16 25
Braintree, Ms. Fem. For. Miss. So. to make up the deficiency of their last ann. pay. of \$50, by the Rev. R. S. Storrs, contributed by a lady, Monthly concert in the Rev. Mr. Storrs's congregation,	21 50
Branford, Ct. Hea. Sch. So. by Mr. Samuel Plant, Tr. remitted by T. Dwight, Esq.	11 00
Bridgewater, N. Y. Miss Grace C. Brown, the amount to which she is entitled as an agent for the Herald,	3 00
Brooks, Me. Mr. Joshua Perry, by Mr. N. Willis,	1 50
Buffalo, N. Y. Mon. con. by Mr. Goodell,	8 22
Burton, O. Mon. con. by the Rev. Mr. Humphrey,	2 25
Byfield, Ms. Members of the Rev. Mr. Emerson's Seminary, for a child named JOSEPH EMERSON,	15 00
Cambria, Niag. co. N. Y. A friend of missions, by Mr. Goodell,	3 91
Cambridge, Ms. First par. a friend of For. miss. by Dea. Wm. Hilliard,	5 00
Carlisle, Pa. The Rev. Mr. Duffield, by Mr. Erastus Dean, for the Brainerd mission,	3 00
Castine, Me. Mon. con. by the Rev. Thos. Adams,	23 00
Charleston, S. C. Ladies, by the Rev. A. Warner, for the Choc. mission,	223 00
Charlotte, Vt. Dea. Samuel Richards, by the Rev. C. Yale, for the Palestine mission,	5 00
A friend of missions for the school at Elliot,	1 15

Ladies Heathen School Society,	3 51	Gilmantown, N. H. Collected at six communion seasons, by the Rev. Mr. Spafford for the Cher. mission,	22 00
An individual, to make even dollars,	34	Gorham, Me. Rev. Asa Rand,	5 00
Chelmsford, Ms. Hea. Sch. So. by Mrs. Lucy Byam, Tr. for Mayhew,	12 00	Harriet N. Rand, 25 cts. Wm. W. Rand, 25 cts.	50
Chenango Point, N. Y. Mon. con. by the Rev. Benjamin Niles,	11 68	Mrs. M. A. Creney,	1 00
Colchester, Ct. A friend of missions, by the Rev. Mr. Cone,	5 00	Goshen, Ms. Mon. con. through the Hampshire Christian Depository,	12 00
Concord, Ms. Monthly concert,	8 04	Mrs. Taylor,	5 00
Proceeds of a small part of a garden,	5 75	Avails of a piece of land appropriated to missions,	6 00
A sh. box at the meeting house,	41	Goshen, N. Y. A coll. at a prayer meeting, by Mr. Erastus Dean, for the Brainerd mission,	1 19
Cooperstown, N. Y. From a miss. box kept by Mrs. Campbell, by George Pomeroy, Esq.	2 00	Greensborough, N. C. Fem. Ben. So. of Aleance cong. by Mr. James Kerr,	20 00
Cummington, Ms. Fem. Char. So. the remainder of their annual payment,	2 00	Fem. Benev. So. of Aleance and Bethel congregation,	15 00
Danvers, Ms. A small society of misses, the avails of their industry on Wednesday afternoons during the summer, by Miss Rebecca P. Osborn, for the Ceylon mission,	7 81	Halifax, Vt. A friend of miss. a wagoner, savings in the travelling expenses of eight journeys,	8 00
Dedham, Ms. Ladies in the first chh. and cong. for adults and chil. in the Indian schools,	15 51	Harrisburgh, Pa. The Rev. Mr. De Witt, by the Rev. R. S. Storrs,	2 00
Fem. So. by Mrs. Martha Bird, for THOMAS BALCH, in Ceylon,	12 00	Hartford co. Ct. Aux. For. Miss. So. by Wm. W. Ellsworth, Esq.	300 00
Deposit, N. Y. A little boy, the avails of onions and garden seeds, by the Rev. Dr. Porter,	1 50	Hillsborough, N. H. Fem. Cent. So. by the Rev. John Lawton,	12 00
Dorchester, Ms. Second par. miss. box for 1821, by the Rev. Mr. Codman,	41 57	Hopkinton, N. H. Appropriation So. by Mr. David Greely, Tr.	15 00
Durham, N. H. Mon. con. by the Rev. Mr. Burt,	16 63	Jaffrey, N. H. An instructress, by Luke Howe, Esq.	10 00
Durham, N. Y. First Presb. cong. viz. Chil. of the Sab. sch. for ed. hea. chil. by the Rev. Seth Williston,	19 23	Keene, N. H. Mon. con. by the Rev. Z. S. Barstow,	5 20
Monthly concert,	10 16	A friend of missions, the avails of a small part of his garden,	1 50
Young Ladies Reading and Sewing Society,	2 50	Kingsboro', N. Y. Mon. con. for Oct. and Nov. by Dea. Samuel Giles, Tr.	20 00
Char. box kept by Clarissa S. Hart,	50	Do. for December,	19 00
Abijah Pratt, 50 cts. Abijah Pratt, jun. the avails of a bee hive, \$9,	9 50	Knoxville, Ten. Mon. con. first Pres. chh. by the Rev. D. A. Sherman	20 00
An old friend of missions, a small balance due,	6 24	Lebanon, N. H. Fem. Miss. and Bible So. by Miss L. Hough, President,	16 50
Mrs. W. for the Palestine mission,	1 25	Lee, Ms. Avails of a miss. field, from Stephen Hurd, Superintendent,	13 63
Avails of two gratuitous copies of the Missionary Herald,	3 00	Do. from Samuel Sturges and Lyman Foot,	8 37
East Hartford, Ct. Mon. con. by the Rev. J. H. Fairchild,	24 00	Lenox, Ms. Fem. Cent. So. by Miss Abigail Walker, Tr.	20 00
Erie, Pa. A coll. by Mr. Goodell,	11 37	Lewis, N. Y. The Rev. Cyrus Comstock, by Jona. Stute, Esq.	1 50
Mr. Judah Colt,	12 00	Lewisburgh, Union co. Pa. Fem. Miss. So. by Mary Geddis, Tr.	45 00
A friend of missions,	3 50	Lewiston, N. Y. A coll. by Mr. Goodell,	7 50
Mrs. L. Sanford, for the Bombay mission,	5 00	Lovell Lewis, for the Sand. Island mission,	1 00
T. G. Colt, part of the avails of a small field,	50	Lexington, Greene co. N. Y. Female Cent. So. by the Rev. David Porter, D. D.	12 50
Fairfield co. Ct. Western district, For. Miss. So. by M. Marvin, Esq.	18 00	Samuel Osborn, for the Choc. miss.	1 00
Fairfield, N. J. Female Miss. So. by Mrs. Ruth Davis,	6 50	Littleton, Ms. The avails of a saffron bed, cultivated by a little girl,	62
Fitchburg, Ms. Ladies, for hea. chil. by the Rev. William Eaton,	11 27	Lynn, Ms. Fem. So. for ed. heathen youth, by the Rev. Mr. Rockwood,	18 00
Franklin, N. Y. A coll. by the Rev. Seth Williston,	10 12	Malta, Sar. co. N. Y. Mon. con. and avails of miss. fields, by Mr. Joseph Brackett,	20 00
Frederick co. Va. A few of the members of an Episc. cong. an addition to the don. of \$12, published under "places unknown," in the Nov. Her. the whole for the support of a child at Elliot to be named GEORGE LEMMOY, first annual payment,	18 00	Marlborough, Ms. East par. a coll. by the Rev. Mr. Bucklin,	12 00
Fredericktown, Md. A lady of the Episc. cong. by Mr. John Johns,	3 50	An individual, for the Sand. Isl. miss.	3 00
		Other individuals,	7 00



Masonville, N. Y. A young lady, by the Rev. Dr. Porter,	1 00
Montpelier, Vt. A contribution from the chh. by Dea. Williams, remitted by Mr. E. Dean, for the Brainerd mission,	23 47
Donations received by Messrs. Goss and Crosby, for do.	26 00
Montreal, L. C. A ch. box kept in a bar room, remitted by Mrs. E. Lyman,	8 00
New Bedford, Ms. A charity box, by Mr. Simeon Bailey,	3 00
New Haven, Vt. A coll. in the Rev. Josiah Hopkins's cong. by Mr. E. Dean, for the Brainerd mission,	13 50
New Haven, Ct. A ch. box kept at Mr. Bordman's store, where the Sand. Isl. Idols were exhibited,	11 82
A friend,	2 00
Mon. con. in Yale College, by J. Todd, Tr.	13 68
Part of the avails of a miss. garden in do.	8 26
Do. mission field in do.	30 46
New Haven co. Ct. For. Miss. So. Western district, by T. Dwight, Esq.	97 20
New London, Ct. and vicinity, Aux. For. So. by Dr. Isaac Thompson, Tr.	25 00
Newark, N. J. The profits of a small piece of land cultivated by a few young men, by Mr. John M. Benedict, Superintendent,	32 00
Newburyport, Ms. Fem. Elliot So. by Elizabeth Ann Chickering, Tr. second ann. pay. for DANIEL DANA, at Elliot,	30 00
For a child at the same station to be called SAMUEL PORTER WILLIAMS,	30 00
Fem. Jews' So. by Louisa S. Tracy, for the Palestine mission,	27 40
Newton, Ms. The Rev. William Greenough, for the Brainerd miss.	3 00
The Senior Fem. Ch. Rel. So. in the Rev. Mr. Homer's par. by Mrs. Ann Homer, Tr. for Ind. schools,	12 00
Northampton, Ms. The weekly prayer meeting, by Mr. Enos Clark,	15 00
Chil. in the Sab. sch. by their Teachers, through the Hamp. Chris. Dep. the remainder of a donation sent in July, for the Elliot miss.	44
Northampton and the neighboring towns, For. Miss. So. by Mr. E. S. Phelps, Tr. through the Hamp. Christian Depository,*	401 04

\* The following list specifies the sources from which the above sum (of \$401.04) was received.

Amherst. Contrib. at the ann. meeting,	18 87
Do. first par. Mon. concert for the Choctaw miss. by Dea. John Leland, jun.	15 00
Belchertown. Collec. by Mr. Jonathan Dwight,	22 40
Rev. Experience Porter,	3 00
A friend to missions by do.	2 00
East Hampton. Collec. by Mr. Enos Pomroy,	11 00
Granby. Charitable So. by Dr. John Payne, Tr. for Indian missions,	21 75

Norwich, Vt. Mon. con. in the South par. by the Rev. Mr. Bailey, viz. for R. W. Bailey, in Ceylon,	12 00
for the general purposes of the Board,	10 06

Bequest of Miss Jemima Smith, by do. for do.	5 00
Hadley. Collec. by Dea. William Dickinson,	39 00
Upper Mills, Mon. concert, by Samuel Stockbridge,	3 00
Hatfield. Fem. Benev. So. by Rev. Dr. Lyman,	16 50
Mon. con. by Dea. Moses Warner,	2 11
Northampton. Collec. by Mr. D. S. Whitney,	100 00
Pelham. Mr. John Rankin, by the Rev. N. Perkins,	9 00
Southampton. Collec. by the Rev. V. Gould,	23 61
Do. W. District, Concert for prayer, for edu. a Cherokee child, named VINCENT GOULD,	12 00
Miss Clarissa Pomeroy,	2 00
South Hadley. Mr. Josiah Bardwell,	40 00
Sunderland. Coll. by Nathan Smith, Esq.	31 50
West Hampton. Coll. by Dea. P. Sikes,	23 00
Williamsburgh.—by the Rev. H. Lord,	5 00
Received from the former Treasurer,	2 30

\$401 04

At the request of the Society, we publish the following particulars of donations received into its Treasury from Oct. 9, 1820, to the late annual meeting in 1821.

Belchertown. Contributed by Mr. Jonathan Dwight,	27 38
A friend,	1 00
Chesterfield. Contrib. by Dea. Spencer Phelps,	2 44
East Hampton. Coll. by Mr. E. Pomroy,	12 89
Granby. A female, by the Rev. N. Perkins,	31
Hadley. Collected by Dea. William Dickenson,	35 00
Upper Mills. Female Asso. by the Rev. J. Woodbridge, for trans.	4 14
Do. by do. for do.	3 00
Montague. Collec. by Dea. M. Root,	5 00
Martin Root,	2 00
Northampton. Fem. Mite So. for Cher. and Choe. missions,	25 05
Do. Do. by Nancy Clark, Tr.	14 00
Collec. by Mr. D. S. Whitney,	101 00
Another collection by do.	11 25
Bequest of Abigail Graves, by Mr. E. Graves,	20 00
Norwich. A female friend,	3 00
Mr. James Sacket,	2 00
South Hadley. A friend of missions,	5 00
Southampton. Young Ladies So. by Miss Eunice Edwards, for a Cher. girl named Mindwell W. Gould,	20 19
Young Men's Rel. Char. So. for a Cherokee child. Vincent Gould,	12 00
Do. for Elliot,	9 70
Collec. by Dea. Edwards, and at Monthly concert,	16 45

Carried forward, \$332 80

Norwich, Ms. A bequest of Miss Sally Kirkland, deceased, by Capt. Samuel Kirkland, Executor,	40 00	Mon. con. in the South meeting house for December,	11 12
Oneida co. N. Y. From a clergyman, his wife and children,	25 00	Salisbury, Vt. A few females, by Fanny Weeks,	3 00
Orleans, Ms. Fem. Miss. So. by Mrs. M. Johnson,	40 00	Seituate, Ms. A char box kept for hea. ch. by a female, in a Sab. sch. From the person herself,	2 00 1 00
Orwell, Vt. A coll. in the Rev. Mr. Ingraham's cong. by Mr. E. Dean, for the Brainerd mission.	6 00	Shippensburg, Pa. A friend of miss. by Mr. E. Dean, for the Brain. miss.	5 00
Painted Post, Steuben co. N. Y. Fem. Cent So. by Mrs. N. Niles,	8 00	Shoreham, Vt. A coll. in the Rev. Mr. Morton's cong. by Mr. E. Dean, for the Brainerd mission,	9 45
Mrs. Ann M'Call,	1 00	A friend of missions for do.	2 10
Chil. of Sab. sch. for the Elliot miss.	1 45	South Hadley, Ms. A ch. box kept by Mr. Enoch Chapin,	4 00
Peterboro', N. Y. A friend of missions,	10 00	South Reading, Ms. Fem. Cent So. by Mrs. S. S. Yale, Tr.	7 33
Pittsfield, Ms. Mon. con. by the Rev. Mr. Humphrey,	5 50	Southington, Ct. A friend of missions,	5 00
Prattsburg, Steuben co. N. Y. Fem. Cent So. by Mr. Noah Niles,	10 00	Springfield, Vt. Fem. Char. So. by Miss Lucy Ames, Tr.	4 47
Mr. Elisha Pratt,	3 00	A ch. box kept by Mrs. Elisabeth Smiley,	1 25
An individual, to make a remittance even dollars,	48	Sudbury, Vt. Mon. con. by the Rev. Mason Knapen,	7 00
Princeton, N. J. The So. in the Theo. Sem by J. L. Marshall, Tr. for ARCH ALEXANDER, and SAMUEL MILLER, in India, a semi ann. pay.	18 50	Tamworth, N. H. An individual, by Dea. Mark Newman,	2 00
J. S. W.'s miss. box, by Charles C. Beatty,	50	Tewksbury, Ms. A few small chil. in a Sab. sch. for heathen children,	20
A miss. box kept in the room of Mr. John Blatchford of the Theo. Sem.	10 00	Thetford, Vt. Two sons of a friend of miss. the avails of corn produced on a small piece of ground, by Thomas Hopkins, Esq.	2 00
Reading, Ms. A coll. by Mr. Temple, for the Palestine mission,	26 28	Tiverton, R. I. The avails of a piece of land devoted to miss. purposes, by the Rev. E. Coleman,	3 30
Dea. Caleb Wakefield, the avails of a mission field,	4 34	Monthly concert,	2 63
Hea. Friend So. by Miss H. Haskell, Tr.	10 00	Troy, N. Y. Mr. Lyman, by Mr. E. Dean, for the Brainerd mission,	3 00
A coll. after the annual meeting of said Society,	10 00	Tyringham, Ms. Mrs. P. Wheelock,	1 00
E. Haskell's mite box,	2 00	Vernon, Ct. Monthly con. in Aug.	9 00
E. Haskell, the avails of a fruit vine,	2 00	An addition to do. by Col. F. McLean,	2 00
Rocky Hill, N. Y. A miss. box in the Sab. sch. by Chas. C. Beatty,	1 75	Mon. con. in Sept. Nov. and Dec.	5 67
Do. in C. Van Decker's family,	1 25	Walton, Del. co. N. Y. First Female Cent So. by the Rev. Mr. Basset,	10 00
Individuals,	1 00	The Rev. Richard Bassett,	6 00
Rowley, Ms. Female Cent So. by Lois Cogswell,	19 40	Ware, Ms. Aux. For. Miss. So. by Mr. Eli Snow, Tr.	50 00
Asso. for ed. hea. chil. by the Rev. Mr. Holbrook, for EZEKIEL ROGERS, and WILLARD HOLBROOK in Mr. Winslow's family, Ceylon,	24 00	Washington City, Dis. Col. Donations received and remitted by Miss L. Battelle, viz from	
For heathen children generally,	7 50	Mrs. General Lingan,	5 50
Salem, Ms. Tabernacle Thanksgiving So. by Mrs. Haraden, for SAMUEL WORCESTER, and JOHN NORRIS,	24 00	E. B. Caldwell, Esq. \$5, Mrs. E. B. Caldwell, \$1,	6 00
		Mrs. Winn, \$2, Mrs. M. Herbert, \$1,	3 00
		Mr. J. B. Fenner, \$1, Col. A. Henderson, \$3.50,	4 50
		Mrs. Hartley, \$8, Mr. Robert Obea, \$1.50	9 50
		Mrs. Clark, 50 cents. Mrs. Hugh Smith, \$5,	5 50
		Mr. Evander McIver and Mrs. McIver,	3 50
		Mrs. Eliza Douglas, \$1, Mrs. E. Lawson, \$2,	3 00
		Mrs. J. H. Ladd, \$1.50, Mrs. Sarah Ladd, \$1,	2 50
		Mr. C. Auld, \$2, Miss Ann B. Fitz Hugh, \$3,	5 00
		Miss Ann H. Lloyd, \$1.25, Mrs. J. M. Whitney, \$3.50,	4 75
		Mr. Blagden, \$5, A lady, \$1.25	6 25
		Mr. John Underwood,	3 00
		Messrs. Ingle and Linsley,	5 00
		Messrs. Crosby and Wright,	5 00
		Miss L. C. White and her friend	4 00
Brought forward, \$332 80			
Do. (W. district,) and Monthly con. by E. Edwards, jun.	6 93		
P. C. a dona. for the miss. at Brain.	1 00		
Spencertown, N. Y. Fem. Char. So. for David Brainerd, in Ceylon,	12 00		
Sunderland. Collection by Nathaniel Smith, Esq.	31 50		
Westhampton. Collec. by Dea. Pliny Sikes,	55 00		
Whately. Collec. by Mr. E. Ellis, and at Monthly concert,	8 93		
Contribution at the annual meeting of the Society,	8 52		
Williamsburgh. Collec. by Dea. Jos. Bodman,	10 00		
	\$446 68		



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Other individuals in sums less than a dollar,	6 00
Mr. James Douglas, jun. <i>Alexandria</i> ,	2 00
Mr. K. Veitch, do.	1 00
Mr. George Brent, do.	1 00
Mr. S. <i>Philadelphia</i> ,	1 00
Miss Maria Inglis, <i>Baltimore</i> ,	3 57
Sale of Jay's Remarks on the Life of Clark,	14 25
Sale of missionary papers, specimens of Owhyhean cloth, etc.	9 06
A student in the Theological Seminary, Princeton,	5 00
Children of Mrs. Dennis, Easton, N. Y.	37
Two sons of Judge Buel, Troy, N. Y.	50
[Total by Miss Battelle, at this remittance, \$119.75.]	
West Boylston, Ms. B. F. Keyes,	2 00
Westfield, Ms. The avails of a mission, by Mr. Charles Smith,	13 00
Westford, Ms. Hea. Sch. So. by Dea. Samuel Fletcher,	6 75
Weymouth, Ms. Monthly con. by the Rev. William Tyler,	20 34
Wilton, N. H. A female friend of miss.	10 00
Winchester, N. H. Fem. Cent So. by Mr. Asahel Jewell, for the Palestine mission,	9 47
Monthly concert for do.	2 24
Windham, N. Y. Lemuel Hitchcock, by the Rev. Seth Williston,	1 00
Windsor, Vt. East par. Female Cent So. by Dea. Nathan Coolidge, for Indian missions,	15 22
Youngstown, N. Y. A few friends of miss. by Mr. Goodell,	5 00

*From places unknown, or purposely concealed by the donors.*

Nov. 22. By Mr. N. Willis, for missions to the Indians,	30 00
for the Sandwich Island mission,	10 00
23. A contribution by the guests at a wedding, by Mr. E. Kimball,	2 50
29. A friend of miss. by Dea. J. C. Proctor, second ann. pay for JOHN CLEVELAND IREPOAH,	25 00
Dec. 4. A reader of the Miss. Her.	20 00
15. A friend of missions,	50

*Amount of Donations from Nov. 18th to Dec. 17th inclusive, 1821, \$3,706.15.*

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

NEARLY all the following articles, as well as those previously acknowledged, have been forwarded to the places of their destination. A large proportion of them were not appropriated to any particular place, but were designed for Indian missions generally.

Berlin, Vt. See Montpelier.	
Cabot, Vt. do. do.	
Canterbury, N. H. From ladies, by Rev. William Patrick,	56 50
Chelmsford, Ms. A small package from the Hea. Sch. So. for Mayhew.	
Dedham, Ms. A package from ladies in the First Church and Society,	57 25
Deerfield, Ms. North par. Fem. Asso.	50 62

Goshen, Ms. From the ladies, through the Hamp. Ch. Dep. for Elliot,	65 65
Granby, Ms. Through the Hamp. Ch. Depository.	
Hadley, Ms. 16 axes from Nathaniel Coolidge, jun. articles from widow H. Dickenson, for Elliot; a bundle from individuals; all through the Hamp. Christian Depository.	
Hanover, N. H. Mostly from a Society of young women on Dart. College plain, for Elliot, by professor Shurtleff,	100 00
Hatfield, Ms. From benev. females, by the Rev. Dr. Lyman,	70 00
Hebron, N. H. A bundle from a few females, by Lavinia Pillsbury.	
Hebron, N. Y. A cask of clothing from the Fem. Char. So. in which were included articles to the amount of \$50, collected last winter for the Osage mission, but no opportunity to send having been presented, they have been forwarded with an addition to Troy, for missions under the direction of the Board, by Ruth H. Darrow,	64 50
Leominster, Ms. For Mayhew.	
Marshfield, Vt. See Montpelier.	
Montpelier, Vt. Berlin, Plainfield, Marshfield, and Cabot, three boxes from the asso. chhs. and individuals in the above towns; viz. for Brainerd, Elliot and Mayhew, by Messrs. Goss and Crosby,	417 90
Newton, Ms. From the Friendly So. for Brainerd, by Mr. Wm. Jackson,	23 41
Northwood, N. H. From ladies, for Elliot,	46 00
Norton, Ms. From females for Brainerd,	
Palmer, Ms. From females, by Dr. Anson Moody.	
Philadelphia, Pa. A box of clothing, books, &c. by the Rev. Mr. Patterson, and Robert Raiston, Esq. for Brainerd, forwarded to Savannah.	
Plainfield, N. H. From ladies, by Mrs. Elizabeth Freeman,	28 03
Plainfield, Vt. See Montpelier,	
Pownal, Me. Fem. Cent So. for Mayhew, by Mrs. Sarah Chapin,	27 00
Reading, Ms. From the people of the South Church, by Rev. Mr. Green.	
South Hadley, Ms. A box through the Hamp. Christian Depository.	
Southwick, Ms. From the Fem. Miss. So. and other individuals, by Rev. Calvin Foote,	37 45
Townsend, Vt. From the Ladies Char. So. by Mrs. Mary H. Wood,	43 83
Unknown, a small box left without a description.	
Upper Octorara, Pa. From the Dorcas So. for Elliot, by Mrs. Jane Latta, forwarded to Mr. Henry, in Philadelphia,	82 58
Waitsfield, Vt. For Arkansaw, by Messrs. Goss and Crosby,	40 75
Ware, Ms. Dorcas So. for Elliot, by the Rev. Samuel Ware,	81 47
Wendell, Ms. A small box of clothing.	
Western, Ms. Female Char. So. by Mrs. Sarah M. Gaylord,	65 44

West Hampton, Ms. From the people through the Hamp. Ch. Depository.  
 Weathersfield, Vt. A bundle from Miss Fellows, by Dea. N. Coolidge.  
 Wilmington, Del. From members of the 2nd Pres. chh. for Elliot, by Mrs. A. M. Macmullen, forwarded to Philadelphia, and thence shipped to New Orleans, 200 00  
 Winchester, N. H. A package from the Fem. So. for Elliot, 37 50  
 Winchester, Va. From the Fem. So. for the Indian child at Elliot, named William Hill, by the Rev. Dr. Hill, forwarded by Mr. E. Dean, 28 75

The following donations in clothing, &c. have been sent to Mr. John Sayre, N. Y. an agent of the Board: all of which are for the mission station at Elliot.

Addison, Vt. Forwarded by Mr. Wm. G. Hooker.  
 Elizabethtown and Lewis, N. Y. by do. 55 00  
 Greenwich, New Canaan, and Ridgefield, Ct. and Salem, Sullivan co. N. Y. Young Ladies summer Asso. of Greenwich, 111 00  
 The other three towns, 219 15--330 15 by Miss Sarah Lewis.  
 Middlebury, Vt. Forwarded by Dr. Wm. G. Hooker, 259 50  
 Shoreham, Vt. do. 140 00

The following donations in clothing &c. have been sent to Henry Hudson, Esq. Hartford, Ct.

Coventry, Ct. Ladies in the North So. for Elliot, by Mrs. Betsey S. Calhoun, 50 74  
 Glastenbury, Ct. Ladies Benev. So. for Brainerd, by Abby Talcot.

For the Sandwich Islands.

Hadley, Ms. A cheese secured in a tin case, from Mrs. Porter for Mrs. Bingham.

#### WILL OF THE HON. ELIAS BOUDINOT, L. L. D.

IN our last number we presented our readers with a sketch of the late Dr. Boudinot's character. The will of that venerated man, has since been published; or rather those parts of it, which relate to charitable purposes. It will be gratifying to all, we presume, to have in their possession this exhibition of Christian benevolence of the most expansive kind.

It is generally known that this distinguished Philanthropist has appropriated a large proportion of his estate to religious and charitable uses, and as it must be acceptable to all, and particularly advantageous to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

1. The sum of \$200, to be distributed by his daughter among ten poor widows.

2. He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which she is to distribute among "the Friendly Society of Females in Burlington."

3. He gives \$200 to the New Jersey Bible Society, to be laid out in spectacles for the use of indigent old persons, to enable them to read the Scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the society established in the state of New York, for meliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each, or, at the option of the said society, the sum of \$1,000 within two years.

5. The sum of \$2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New York and Philadelphia, and to "the institution at Cornwall, in Connecticut, for educating the Heathen," respectively, the sum of \$500.

7. To the Trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth Town, and the Episcopal Church at Burlington.

8. The Testator's library is left, after his daughter's decease, to the Theological Seminary at Princeton, N. J.

9. He devises 4,080 acres of land, in Luzerne county, Penn. to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves, each student not to receive more than \$200 annually.

10. He devises 4,000 acres of land in the same county, to the trustees of the college of New Jersey—from the profits of which are to be appropriated \$1000 in the first instance, for the improvement of the cabinet of natural history, and the residue for the establishment of fellowships in said college, so that no incumbent, however, be allowed more than \$250 per annum.

11. He devises 4,542 acres of land, in Lycoming county, Penn. to the American Board of Commissioners for Foreign Missions, for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. He devises 3 270 acres of land in the county of Bradford, and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance, when necessary, into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd and John Pintard, of New York, in trust for the American Bible Society, 4,589 acres of land, in the county of Northumberland, and state of Pennsylvania, the profits of which are to be applied to the



general purposes of the institution, but especially to the sending of the Gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms—from this fund a medal worth \$10 is to be given to any person who will undertake the purchase, and distribution of the wood, gratuitously.

15. The sum of \$5000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New York.

16. The residue of his estate, the Testator gives and devises to his trustees—and among the trusts, are the following of a public nature, to be carried into effect after his daughter's death.

1. To the Trustees of the College of New-Jersey, the sum of \$10,000, half for the use of said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2 To the American Board of Commissioners for Foreign Missions, the sum of \$5,000, for like objects as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connexions, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his specific appropriations to the use of the General Assembly of the Presbyterian Church, towards the support of such of the members as are of the Synod of New-Jersey, and whose salaries are insufficient to their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to missionary purposes, or to the use of the two Education Societies under the superintendence of the said General Assembly.

The Trustees and Executors are—

Mrs. Susan Bradford, of Burlington, his daughter.

Richard Stockton, Esq. Counsellor at Law, and Samuel Bayard, Esq. of Princeton.

Lucius H. Stockton, Counsellor at Law, Trenton.

Elias E. Boudinot, Esq. Newark, N. J.

Whoever attentively peruses the preceding document will be struck with the variety of its provisions, and with the mass of good, which will probably be effected by it, during a long course of future years. How incomparably more desirable it is, to apply property to the relief of human misery, and especially to the rescue of sinners from their danger, than to any private or selfish purpose.

It may rationally be hoped, that many persons, possessed of some property, will dwell upon the subject of making a wise disposition

of what has been committed to them for important ends; and that they will propose to themselves the solemn inquiry, *How can I most glorify God with the substance which He has given me.*

#### COLONIZATION SOCIETY.

In the Herald for October last, we gave some account of the territory obtained for the colony, on the Grand Bassa; and of Mr. Bacon's return to this country. We learn from the London Missionary Register of September, that his late associate, the Rev. J. R. Andrus, has since died. He was buried on the 29th of July,—“a great loss,” says Mr. Johnson, “humanly speaking, to the cause of Africa.”

The following extract of a letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27th, 1821, states some interesting circumstances connected with the negotiation of Messrs. Bacon and Andrus.

“Last night, I was agreeably surprised at the sight of Mr. Bacon, who has been down the coast to the Bassa country. William Davis also returned; and they were accompanied by the king's son of that country. William Tamba has gone again on a visit to the Sherbro people.

“The missionaries have succeeded in obtaining land; they have a sufficient quantity to begin a colony in the Bassa country. It appears that the king of that country is in earnest, or he would not have sent his son; which may be taken as a token of his sincerity, in respect to his promise of the land. I cannot express what I felt, when the news reached my ears. A heavy burden fell at once from my mind, which has been there ever since I heard of the death of Mr. Cates; for he, humanly speaking, died in consequence of the fatigue which he endured in going to that country; and I was the cause of his undertaking the journey; for I first proposed it to him, and then urged a special meeting to be held for the purpose. But now I see, that had not Mr. Cates gone thither, the missionaries would not have received land. William Davis produced the agreement which the king had made with Mr. Cates, and which opened the way immediately.

“The people were in the evening school when William Davis and the prince arrived. I took the prince to the school house; and, had our friends in England seen the sight, they would have wept for joy. His countrymen, who were standing in their respective classes, left them without asking leave, surrounded the son of their king, shook hands with him in the most affectionate manner, and inquired after their relatives. Some leaped for joy when they heard that their parents were alive; and the prospect of the Gospel soon sounding in their ears, caused such sensations as cannot well be described. Da-

vid Noah heard that his father and brethren were all alive and well. William Davis said that he had seen some of those who had sold him; and who tried to hide themselves, being ashamed to look at him; the mistress of his last master, (who sold him to the Portuguese,) when she saw him, ran toward him, and fell round his neck and wept: he heard also that his mother was alive; but she was too far in the interior to enable him to pay her a visit at this time: he, however, sent her a present, and word that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before."

Mr. Cates, who is mentioned in the preceding letter, was sent, in the year 1819, to the Grand Bassa Country, in order to inquire into the expediency of establishing a mission there.

"It was the intention of the Church Missionary Society to embrace the first opportunity of entering on the promising field among the Bassa people, which Mr. Cates's visit had opened. The Society will greatly rejoice that American Christians have gained a footing there; and that its own previous researches and labors have led, in any measure, to the attainment of their object. The new colony will serve as a point of support to the exertions of native, as well as of American and English Christians, to diffuse the light of the Gospel on those shores."

It is desirable that the people of this country should feel an interest in the natives of that part of Africa, among whom our colony is to be established. We shall, therefore, extract, at some length, from the journal of Mr. Cates, kept while in the Great Bassa.

"Our arrival was soon noised abroad; when men, women, and children ran together to look at the white man. I was sitting in a large palaver house, which in less than ten minutes was so filled with people, that the heat became quite oppressive; while the noise was such that a Stentor must have despaired of being heard. I was obliged to move into the open air, where I sat nearly half an hour to gratify their curiosity. It was amusing to observe the various countenances which surrounded me. Many of the men came to shake my hand; while the women pressed on the shoulders of the men, and thrust the children under their arms and legs in all directions, with various indications of surprise or fear. After the crowd of men and women had retired, the children seemed determined to indulge a little longer in the novel sight; and moved round me at a few yards' distance, to survey both back and front, as we would do a chained wild beast.

"The approach of the king was now announced; some mats were spread, and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The king is a feeble old man; but possesses his faculties

much better than I expected. He was dressed in a robe of the country-cloth, made in the Mandingo style; and had on his head a scarlet and blue cloth cap, ornamented with vandyke and tassels. By the help of a staff he was able to walk to his seat; and his sight was sufficient to distinguish me very readily. He inquired after my health, my name, and my business. Being satisfied on these points, he said he was glad to see me, and to hear what I told him. As it was getting dark, I deferred a longer interview till the morning; telling the king, that if he would then assemble his people, we would read the Book which we had brought, and talk to them about it. He cheerfully assented; and after a little more conversation respecting the places which we had visited, whence we came, and the doctrine that we taught, he went away.

"The people then began to express their opinions about us. That we should have walked from Sierra Leone, seemed almost incredible; and in order to get rid of this difficulty, one man stated it to be his opinion, that I came down from heaven; which he thought, of course, a shorter journey.

"The king supplied us with a house; and, soon after sent a large bowl of beef and soup; but as it had too large a portion of palm-oil for my taste, the men enjoyed the benefit of it. In an open shed, near the house appropriated to our use, was the unburied body of the deceased headman, as they reported. Before we began our meeting for prayer, the people had assembled at this shed, with drums and horns, howling and dancing in the extravagant manner which we had before witnessed. I expected that we should scarcely be able to hear the voice of prayer for their noise: but, before the first hymn was finished, they heard us, and left their dancing to come and look at us: nor did they begin any more during the night, to my great comfort.

"*March 7, 1819, Sunday.*—The king sent word, that by 8 o'clock, he wanted to hear our Book. I went, therefore, with Tamba and Davis. We found him seated on a leopard's skin, on a mat on the ground, in a small court surrounded with houses, which were connected by mud walls, and through which there were three entrances. His head, in addition to the red cap, was now surrounded with an enormous quantity of leopard's teeth tied together. There did not appear less than two hundred, the weight of which must have been severely felt by his enfeebled neck. About thirty people were admitted with us, and the doors were shut. I read part of the eighteenth chapter of St. Matthew, and addressed them; Davis repeating in Bassa, what I said. They were very attentive; and seemed thankful for the instruction given them, and much surprised at seeing a countryman of their own so far elevated above them. Having concluded, I told the king, that I should like, in the forenoon, to speak to his people more publicly, in some place where all who wished might attend. He said he was willing, and should be glad himself to be present.

"I had not long returned to the house, before the king followed me; and having ordered his people to catch a small bull, he pre-



sented it to me, begging that I would accept it, and order one of my people to kill it. I thanked him; but said as there would be much more than we could eat while it would be good, I would rather decline so bountiful a present. If that were the case, he said, I should take as much as I liked, and he would take the rest. I again thanked him, but still declined; it being Sunday, I did not like that the men should be so employed. All however, would not avail, but take part I must. The king therefore ordered his people to kill it; and, when dead, would not take a piece till I had chosen which part I thought proper. I complied, and took about a quarter, but he would make it up nearly half. He inquired whether our great knowledge was acquired at all by any particular diet. Being told that it was not; but that all which we knew naturally, others were equally capable of attaining by a little study; and that all which we knew spiritually, God could teach him and his people; he seemed surprised.

"It was twelve o'clock before we were ready for morning service, which we held in the palaver house. I had no sooner entered, than the people flocked together in crowds, to hear the surprising things about which we talked: in a few minutes, the king came; when between 200 and 300 persons seated themselves around, and were silent beyond what I could have expected from such untutored people.

"We began by singing part of the nineteenth Psalm. I then prayed; and William Davis explained the meaning of each of these services to them. I then read the second chapter of Genesis; and spoke briefly on the creation of man, in a state of happiness, and contrasted it with the present state; leaving William Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice he stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with the justice and mercy enjoined by the Word of God; on which the whole congregation, who had hitherto been silent, set up two or three loud shouts, as if they had been electrified. On inquiry, I found that these were shouts of approbation, and meant that what we said was very good. As soon as silence was restored, Davis finished his discourse; and, after singing the hundred and seventeenth Psalm, and praying, we concluded the service; promising to meet them again before night, as they seemed still disposed to hear.

"At five o'clock, we had afternoon service, I read the third chapter of Genesis; and explained to them the fall of man, and the curse of God incurred thereby; and then, directing them to Jesus as the all-sufficient Savior, concluded with prayer. They were quite willing to hear, and professed to approve what was said. The poor old king, especially, seemed desirous that himself and his people should have instruction.

"March 8.—They kept up drumming and dancing to a very late hour last night, and deprived me of rest. The king came early this morning, to ask after my health; and to tell me that he liked the pro-

posal which I had made, of sending William Davis to teach them.

"Four or five times in the course of the day, I was called on to read to them; and their desire to hear continued unabated. They busied themselves in devising means of remembering the different parts of Scripture which I read. The king begged hard that I would stay till his head men should have time to arrive and hear. Toward night I was seized with pain in the head, which prevented my going out again.

"March 9.—My head being much worse, I was obliged to keep my bed almost all the morning. About one o'clock I made an attempt to read to the people, but was unable to sit, and had to leave Davis to conclude.

"March 10.—I continued very unwell most part of the day; but toward night was a little better. I took the opportunity of going to the king, to hear his final determination, which he gave, by assuring me that he should be glad to receive and afford protection to William Davis, to live as a teacher among them. He requested that I would leave him a book to state what I had told him: with this I complied, and took down his answer in a book for myself.

"I then told the king that I proposed to set out for home in the morning, to which he agreed. I had first thought of going to the next river; but, finding that king John's territory extended thither, as well as to a considerable distance nothward, and as I had now seen most of the head men from thence, who all approved of our plan, I thought it unnecessary to prolong the journey.

"There is abundant room for as many teachers as we can send them, and there appears a great disposition to receive them.

"March 11.—The king came early to see me, and bid me farewell.

"Soon after seven o'clock, we left his town, on our way back, having repeated our mutual desire for the instruction of the Bassa country."

#### CALCUTTA AUXILIARY BIBLE SOCIETY.

WE have been obligingly furnished with the tenth Report of this very active and useful institution, made to the Society at the annual meeting, on the 21st of February last. The Report begins with mentioning the formation of an Auxiliary Bible Society at Madras, established May 5, 1820—the only link which was wanting to complete the chain of biblical operations in the east. Sir J. Newbolt, chief justice, was chosen president, and several of the most distinguished persons in the place to fill the other offices. The subscriptions and donations, within a short time, amounted to about 8,000 dollars.

The establishment of this new auxiliary is peculiarly important, as it will be able to furnish the Word of Life to great multitudes of native Christians on the Indian peninsula. The Tamul translation is to be revised; though, in the mean time, such is the want of the Bible that 1000 copies of the present version will be published. Mrs. Pritchett, widow of the late missionary of that name, has presented to the Society her husband's transla-

tions into the Tenoogoo language; and Mr. Reeve, of Bellary, has presented a few chapters of his translation into the Canarese; and Mr. Bailey, of Travancore, and Mr. Spring, of Tellichery, portions of their translations into the Malayalim. The Society has appointed a Committee of Translations, consisting of the five interpreters to government, and all the clergy of the place.

The Calcutta Society's Report proceeds to say, that the publication of the Malay Bible has been delayed by the accidental loss of the three last sheets in manuscript. The press was obliged to stop till this portion could be supplied by the translator who was at a distance. The Hindoostanee version of the Old Testament was just going to press. An edition of 4,000 copies of Martyn's Hindoostanee New Testament had been received from the British and Foreign Bible Society; and had been forwarded for distribution to many different places. The Scriptures in different languages had been issued freely from the depository; and all persons, engaged in the work of missions, of whatever persuasion, had been encouraged to make their wants known, and liberally furnished according to the means possessed.

We solicit the particular attention of certain classes of persons to the following sentence in the Report. "*Experience gives no great encouragement to expect that Bibles alone, without teachers, will effect any very extensive good.*" The classes of persons, to whose notice we would commend this sentence, are very apt to disparage the exertions of Missionary Societies, while they profess a great interest in the circulation of the Bible. The fact is, undoubtedly, that without missionaries the good designs of Bible Societies could never be carried into effect among a heathen people.

The appendix to the Report contains several interesting documents, among which are a letter from the Rev. Dr. Corrie, and another from the Rev. Dr. Marshman, giving an account of particular instances, in which the circulation of the Scriptures appears to have been the means of conversion. We shall gladly make extracts from these letters hereafter, if our limits will allow.

The Society expended the following sums during the year, estimating a sicca rupee at 48 cents; viz.

Salaries allowed to translators and writers,	\$1,131 36
5,000 copies of Matthew in Hindoostanee,	1,306 80
4,000 in Hindoostanee and English,	2,035 80
5,000 copies of John in Nagree,	567 36
900 of the latter epistles of the New Testament,	403 20
Paid the missionaries at Serampore for printing the Malay Bible,	5,840 00
— for other printing charges,	1,636 38
Printing paper for various editions,	7,048 80
Binding, &c.	2,544 16
Disbursed for the Columbo Bib. So.	480 00
Contingent expenses, viz.	
Charges of the Depository,	678 90
Boat-hire, and charges of conveyance,	154 81
	<hr/>
	\$21,827 57

## SOUTH TRAVANCORE.

*Extract of a Letter from Mr. Mead, one of the missionaries, to the Rev. Mr. Lewis, Islington, dated Nagurcoil, Feb. 26, 1821.*

THIS mission is situated in a country where idolatry is supported at an immense expense, and with enthusiastic folly. The whole country was formerly made over to the false idol of their worship; and then, every inch of ground we now tread upon, was devoted to the Brahmins and their deities. A vast change in the aspect of the country has taken place since 1807, when Mr. R.—— first arrived in Travancore. We have much reason to be thankful for the tolerant spirit of the native government, and the protecting shield of the British name. The higher orders of natives are the most depraved and abandoned part of the community; "the poor have the Gospel preached unto them." Upwards of 5,000 have renounced heathenism, and no longer offer sacrifices to devils, as they formerly did. They are all enjoying the blessing of Christian instruction, as far as we are able to attend to their requests for schoolmasters or catechists. We are constantly visiting them, and preaching the Gospel to them, and rendering them every other assistance in our power. To us they refer for counsel and advice in every difficulty, and to us they apply for redress under every grievance. The burthen is vastly too great, and we are sometimes ready to faint. Hitherto, however, strength has been equal to our day.

The past year has been marked with several auspicious circumstances. The arrival of another fellow laborer, the increase of our schools and congregations; the erection of several new places of worship; greater attendance on the Sabbath; evident increase in knowledge; and a spirit of liberality according to the ability of the people—are amongst our encouragements to go forward.

## MISSIONARIES FROM BASLE, SWITZERLAND.

FOUR missionaries, who have been educated in the Seminary at Basle, are come over to England, in order, after perfecting their knowledge of English, and learning the national system of education, to proceed to the West Africa and Indian missions of the London Missionary Society.

These young men entered the seminary at Basle, in October 1818, and were admitted to Lutheran ordination, on the fifth of August, in the cathedral of Stutgard, in the presence of the royal family of Wurtemberg, and of a congregation of more than 4000 persons.

The interest which the king of Wurtemberg takes in the missionary cause, is feelingly depicted in a letter from Mr. Blumhardt to Dr. Steinkopff, dated in Aug. of which the following is an extract:

"During my stay in Stutgard, it pleased the Lord so to ordain it, that, without any endeavor on my part, I was called no less than four times to the royal palace. The king did this entirely at the suggestion of his own mind; and I passed in conversation with him one of



the happiest hours of my life. He inquired in so condescending a manner, into the state of the missionary society, that all embarrassment on my side, instantly vanished. He attentively listened to my recital of its history and operations. The chief points of his majesty's inquiries referred to the rise of our missionary seminary, the Christian principles therein inculcated, our plan of education, the number of students, and the conduct of the young Wurtembergers admitted to it. He then declared, with evident emotion, that he was convinced that this was a work of God, and that it ought to be powerfully supported, assuring me, at the same time, in the most explicit manner, that he would embrace every opportunity to evince his heartfelt concern for the success of this work of the Lord.

"In an official letter, signed by the revered monarch himself, he commissioned me to assure our Committee, of his sincere interest in the Society's progress, and that he would omit no occasion of testifying his good will towards it."

It may be easily conceived from this statement, with what pleasure his majesty would witness the solemn dedication of three of his subjects, in the cathedral church of his kingdom, to the service of Christ among the heathen.

The Treasurer of the A. B. C. F. M. has received an interesting letter from the venerable Mr. Blumhardt, mentioned above, which will appear in the next number of the Missionary Herald.

### THE JEWS.

THE change of feeling, which is taking place in Christendom, with respect to God's ancient covenant people, is worthy of much attention. Christians begin to act as though they were under no obligation to perpetuate the curse on this people; but on the contrary, that they should endeavor to remove it. In England, on the continent of Europe, and in this country, considerable interest has recently been exerted for the conversion of Abraham's descendants.

A young Jew hopefully converted to Christianity, about a year since, and baptized by the Rev. Dr. Spies, of Frankfort, in April last, has arrived at Boston from Holland. He is a native of Poland, and was educated to be a Rabbi, which office he sustained for some time before his conversion. His name is Jadownisky, and his baptism was mentioned by the Rev. Mr. Marc, the agent of the Jews Society in London, as may be seen in the Jewish Expositor for April.

It appears from a letter addressed to the Rev. Mr. Frey of N. Y. by a gentleman in Charleston, S. C. that some encouraging facts have taken place recently among the Jews in that state. Two daughters, belonging to a Jewish family, have been hopefully converted, and maintain the profession of Christianity, amid much opposition. A woman, also, belonging to another family, has apparently become a real Christian. Several Jewish children, likewise having been sent to Sabbath schools by

their parents, evince a great interest in those portions of the New Testament which came before them.

### AMERICAN BIBLE SOCIETY.

THE managers of this national institution have elected the Hon. JOHN JAY, of Bedford, N. Y. President of that Society, to supply the vacancy occasioned by the death of the venerable Dr. Boudinot.

### AMERICAN EDUCATION SOCIETY.

#### SIXTH ANNUAL REPORT OF THE DIRECTORS.

WE have before noticed the annual meeting of this Society, which was held in Boston, on Tuesday, the 2d of October. The very interesting and valuable Report, read at that time, has since been published.

The receipts, at the Treasury, for the year ending Sept. 30th, 1821, were \$13,108 97. Of this sum, \$500 were the bequest of Mr. John Pierson, late of Rowley, Mass. for the permanent fund; \$1,660 were the payments of Life Members; \$684 annual subscription of members; \$964 54, interest of productive funds; the remainder donations.

The whole number of the present members of the Society, as nearly as can be ascertained, is 425. Of this number, 197 are Life Members, the greater part of whom were constituted chiefly by the liberality of females.

The whole number of beneficiaries, who have been aided by the funds of the Society, since its formation in 1815, is 321. The number, now depending on the Society for help, is about 250.

It is a matter of deep regret, that, although 63 new beneficiaries were received the last year, the receipts at the treasury, fell more than \$2,000 below the amount received the year before; and more than \$6,000 below the amount of receipts two years ago.

"The following appalling facts," says the Report, "are drawn from the most authentic sources.

"In the state of Maine are 127 towns, many of them extensive and populous, that are destitute of Congregational, Presbyterian and Episcopalian ministers. In 1813, in two counties of New Hampshire, were 45 destitute towns. In Vermont, 81 towns have no minister of any denomination, and 139 have no Congregational, Presbyterian, or Episcopalian minister.

There are 53 destitute congregations in Massachusetts, and 35 in Connecticut, and 332 in South Carolina. In the Presbyterian connexion in the United States are 451 vacant churches, and in the Baptist connexion ONE THOUSAND. All Indiana, Illinois, Missouri, and the Michigan Territory, are destitute of regular educated ministers, except so far as 16 can supply a population of 300,000, scattered over a territory almost three times as large as New England.

"A table, made with great care, from information obtained from gentlemen in civil of-

fice, from almost all the counties in Virginia, furnishes the following melancholy results: In that ancient and opulent state, there are not as many Baptist ministers, in proportion to the population, as in Connecticut: 46 counties have no Presbyterian minister: 62 counties have no Episcopalian minister. The whole State has not one Congregational minister: 46 counties, containing a population of more than 304,000, have neither an Episcopalian or Presbyterian minister. The state contains 974,000 inhabitants,\* and but 92 Presbyterian and Episcopalian ministers, leaving upwards of 882,000 souls, destitute of such ministers. Such facts must be reiterated or forgotten.

When we view the great moral waste spread out before us, in connexion with the unexampled growth of our country, how dark and portentous is the prospect!

In 1810, the population of the United States was 7,323,903. By the recent official report of the Secretary of the Treasury, it appears that our population increases 34 per cent in 10 years. The census of 1820, gives a population of almost 10,000,000. On this ratio of increase, in 50 years, there will be about 45,000,000; enough to give all the territory,† within the limits of the States, belonging to the Union, a population as dense as that of Connecticut. To supply this population as well as Connecticut is supplied, would require 45,000 ministers. But in the last 70 years the number of ministers was a little more than doubled. If we allow that the number will double in the next 50 years, there will then be but 6,000, not as many as are wanted at this moment.

War, famine and pestilence, may retard the rapid growth of our nation. But from the immense extent of our territory, the fertility of our soil, the salubrity of our climate, and the enterprising character of our citizens, we may fairly calculate that the increase of our population will not be checked for an hundred years. On this supposition, our country would then contain 177,000,000 of souls, a number nearly equal to the population of Europe, and yet, if spread over our whole territory, between the Atlantic and Pacific ocean, would be less dense than the present population of Massachusetts. The prospect is grand. But how is it darkened by the moral desolation that will overspread this vast empire, unless stayed by omnipotence, through the agency of Christians: unless the friends of the Redeemer have more of his spirit; his zeal for God,—his love to man,—his self denial and perseverance in the mighty enterprize of saving a lost world. This enterprize must be achieved “by the preaching of the Gospel;” and the company

\* This is according to the census of 1810. The present population of Virginia is above a million. Ed. Miss. Her.

† This phrase might be supposed to mean our whole national territory; but the meaning doubtless is, the territory comprised within the limits of the twenty four states, excluding what are technically called the “territories” of the United States. Ed. Miss. Her.

of the preachers must be great. If mountains of difficulties obstruct the way, they will sink before the power of faith. A stronger impulse must be given to the tone of feeling and action in the Christian community. The word and providence of God warrant the fullest confidence, that when the friends of Zion unite, with system and energy on Christian principles, to accomplish the purposes of divine grace, every mountain will be brought low, and every valley exalted; the crooked ways will be made straight, and the rough places smooth.

#### LIBERALITY OF A MAN WHO DEPENDS FOR SUPPORT ON THE LABOR OF HIS HANDS.

NOT many months ago, we received a letter from a stated contributor to religious charitable objects, from which the following paragraphs are extracted. They show with what alacrity the work of evangelizing the world might go on, if all professed Christians were actuated by the same spirit.

“Although I have a large family, who are dependent upon my labor for a support, yet the Lord has enabled me within 10 or 12 years, to give more than *three hundred dollars* in cash for the advancement of his kingdom on earth. I do not mention this by way of boasting; but as a grateful acknowledgment, that God has enabled me to refund such a part of what he has lent me. Can I expect to be remunerated *for the payment of debts*? Yes, ye rich worldlings, know that I shall have a future revenue from the payment of these debts to the Lord, which will shame all the tardy accumulations of your compound interest. And I am still more positive, that (should I have no future reward) I have a *present* satisfaction which far surpasses all that can result from receiving and increasing in wealth.

“What are professors of religion about? Are not three quarters of them sleeping at their posts? Were there as much apathy amongst farmers, in time of harvest, the world would starve. Yet, blessed be God, notwithstanding many, “who have a name to live,” are dead; still those, who are only sleeping, will be awakened to action.”

#### MISSION TO THE GREAT OSAGES.

OUR readers are aware, that this mission was fitted out in March last from N. York, by the United Foreign Missionary Society; and that they proceeded, by the way of Pittsburgh, whence they embarked, and went down the Ohio, and up the Mississippi, the Missouri, and the Osage, till they arrived at the place, which they named Harmony station. They reached the end of their long journey on the 3d of August, and selected a site for their establishment, as soon as possible. We have before us a letter, written by Mrs. Jones, a member of the mission family, to her friend in Ashburnham, Mass. from which we transcribe a few passages for publication. Under date of Aug. 3rd, the letter says:



"We have this day been permitted to shake hands with some of our red brethren and sisters. There is nothing in their countenance, or appearance, which wears a frightful aspect. On the contrary, they appear mild, pleasant, and interesting. It appears that they have been expecting us for a long time.

"Wednesday, 8. Our brethren set out this morning on foot across the prairie, with axes on their backs, to the place where it was expected we should be established, and began to cut timber for a store-house.

"9. Two of the brethren set out for Franklin, [on the Missouri] ninety miles distant, to purchase horses and cattle.

"Saturday, 11. At 4 o'clock P. M. the Indians, 70 in number, including a few women, have just arrived for a council. Perhaps 30 or 40 of them came on horseback. The rest walked. Some of the women had gowns and mockasons on; others had blankets. Mr. Dodge informed the Indians, that the next day was the Sabbath; therefore the business could not be attended to till Monday. We gave them a barrel of flour and some tobacco.

Monday, 13. Rose early, to make preparation for leaving the boats and going to our station. Though we have no houses as yet erected, still it will be pleasant to get on land and live in tents. After breakfast, all the females of our mission were assembled on the decks of our boats; and then the chiefs and warriors of the nation came up, and, with a smiling countenance, shook hands with us. The Big Warrior observed, that he did not know what to call us;—whether to call us sisters, or sisters in law. Being informed, that he might call us sisters, he bowed, and appeared well pleased."

The site of the station, which is eleven miles above the place, at which the large boats were able to ascend, is thus described.

"They," i. e. the Indians, "proceeded to designate, by certain heights and creeks, the ground which they would give for the place of our residence. This will probably include five or six miles square. The place fixed upon is a high bank, with the river running at its foot on the south. On the right is a large piece of bottom land, well furnished with timber. On the left also is timber of an inferior size, oak and hickory. There is also a mill-seat, a rare thing in this country. The bottom is stony; and there is stone easy to be dug for various uses. On the north, or behind us, extends a vast prairie, giving us a prospect like that of the sea, where thousands of acres are presented to one view, now fit for the scythe. In the river is abundance of sea-coal fit for use; and near is a fine spring of water."

The letter concludes thus:

"Never had people more reason to admire the goodness of God toward them, and to say, What shall we render to the Lord for all his benefits."

#### REVIVALS OF RELIGION.

*Hillsborough, N. C.*

From a letter written by the Rev. J. Wither-  
spoon, dated Hillsboro', N. C. Oct. 16, 1821,

it appears, that there has been considerable religious inquiry, and great solemnity, at several places in that vicinity, during last summer, and the early part of autumn. Meetings for religious worship were much frequented; and hundreds of persons manifested a deep concern for the salvation of their souls. Aged Christians at Hawfields thought the work greater than had ever been known in that part of the country; not excepting the great revival of 1802 and 1803.

*Ontario County, N. Y.*

The Rev. D. R. Dixon, of Mexico, Ontario county, N. Y. in a letter to the Editor of the *Missionary Herald*, dated Nov. 1, 1821, mentions revivals of religion in that town, and several other towns of the same county; particularly, New Haven, Volney, Williamstown, and Constantia. The work commenced in New Haven, about the middle of January last, was very powerful, and almost confined to heads of families. About 45 were added to the church, which before consisted of not more than 30 members. In Mexico, the commencement of the work was small, and its progress slow at first. By the middle of March, meetings were crowded, every evening of the week. They were still and solemn. "The Lord is in this place" seemed to be impressed on every heart. Now the joyful news of sinners awakened was brought daily to the knowledge of the minister and his church.

"We number," says Mr. D. "about sixty hopeful converts. Fifty eight have been received to our communion. Thus the Lord has more than doubled our number in a few months. It is his work, and to him be all the glory."

It is added that religious publications are read with increasing interest, and that the people are anxious to throw in their mite to promote the great work of evangelizing the world.

*Pittsburgh, Pa.*

Mr. William Goodell, who is accepted as a missionary to be sent hereafter to Western Asia, is at present discharging an agency, for the Board, in Ohio, having passed through the states of New York and Pennsylvania. In the early part of December he spent some time at Pittsburgh; and, under date of the 10th, gives the following account of a deep seriousness, which had just commenced.

"From Tuesday to Saturday, I attended twelve or fourteen public meetings, which were generally much crowded, and the whole assembly often more than melted into tears. After public worship, one evening, in the Rev. Mr. Swift's church, professors of religion and the awakened were requested to tarry to converse, a few moments, on the state of religion in their own hearts; and those, who did not wish to be conversed with, on the state of their souls, were requested to retire from the house; and, in the mean time, the people of God were requested to pray for those, who might thus retire. In a moment, the heads of the professors of godliness were dropped,

as in the attitude of prayer. All was silent and solemn as the recess of the tomb; and, to our overwhelming astonishment, not an individual left his seat. The whole congregation tarried; and as we went from aisle to aisle, and from pew to pew, we found hardly one, who was not anxious to know what he should do to be saved. Christians are wide awake, and begin to hope, that the skies are about to pour down righteousness upon all this thirsty land, as rain upon the tender herb, and as showers upon the mown grass."

We observe in the account of the meeting of the Synod at Pittsburgh, on the 3rd of October last, that a day of humiliation, fasting, and prayer throughout their congregations was recommended, and another day appointed, to be set apart by each member of the Synod for special devotional exercises, with a view to a revival of religion in their own hearts. The Synod also recommended to the ministers, to go two and two into all the congregations in their vicinity, for the purpose of arousing the stupid by preaching, prayer, exhortation and private conversation.

#### OPINION OF DR. JOHNSON WITH RESPECT TO MISSIONS AND TRANSLATIONS.

THERE are persons who would pay much more respect to the opinion of that colossus in English literature, Dr. Johnson, on any subject of morality, or religion, than to the opinion of missionaries, or of their patrons. If these pages should fall into the hands of any such persons, we intreat them to consider the following short extract from Boswell's Life of Johnson.

"I did not expect to hear," says the Doctor, "that it could be, in an assembly convened for the propagation of Christian knowledge, a question whether any nation, uninstructed in religion, should receive instruction; or whether that instruction should be imparted to them by translation of the Holy Books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbor as himself. He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light house, might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity; and as no man is good, but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good."

The Doctor proceeds to represent it as one of the greatest crimes "to omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side the grave."

"Let it be remembered," says he in conclusion, "that the efficacy of ignorance has been long tried, and has not produced the

consequences expected. Let knowledge therefore, take its turn; and let the patrons of privation stand aside, and admit the operation of positive principles."

These opinions were expressed, long before any of the great modern exertions for the diffusion of the gospel were commenced. What would the Doctor have said at the present day? and where would he have found terms strong enough to express his approbation of these exertions, or his condemnation of indifference or opposition to this cause?

#### TO THE FRIENDS OF MISSIONARIES.

We often receive letters of inquiry, with respect to the time when packages may be sent to missionaries, in different parts of the world. We would advise all the friends of missionaries not to expect information of this kind; but to write letters as frequently as they think proper, and send them free of expense, to the care of Jeremiah Evarts, Boston. They will be forwarded by the first opportunity. Very frequently vessels sail to those parts of the world, where missionaries reside, with a short notice only. Sometimes we hear of a vessel about to sail in a few hours, directly to some missionary station. If letters are ready, they can go; but there is no time to prepare them; much less to give intelligence to friends at a distance. Letters for missionaries sent in the manner above described, reach the persons to whom they are addressed, in ordinary cases, without any expense to them.

#### TO PATRONS.

SUCH has been the increase of subscribers for the *Missionary Herald*, during the year past, that we have felt authorized greatly to augment the number of copies printed. We presume upon the public spirit and Christian zeal of our friends to justify us in this measure.

Patrons will bear in mind the condition, (not only of our work, but of all other monthly publications,) that all subscribers are considered as wishing to continue their subscription, unless notice was received to the contrary before the commencement of the present volume. That this condition is perfectly reasonable no person can deny; for, on any other plan we must require a new subscription every year.

We hope, therefore, that no subscriber, to whom the present number is sent, will discontinue his subscription. In a few cases, where subscribers are deceased, or have changed the place of their residence, it is desired of those into whose hands the copies shall fall, that they will return the present number without expense, in order that volumes may not be rendered incomplete.

The publisher takes great care to transmit the monthly numbers punctually, and according to direction; and it is our constant and anxious endeavor to render the work useful to the cause, for the promotion of which it is published.